αὐταῖς. [[Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ 12
μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα· καὶ
ἀπῆλθεν πρὸς αὐτὸν θαυμάζων τὸ γεγονός.]]

Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευό- 13
μενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερου-
σαλήμ, ᾗ ὄνομα Ἐμμαούς, καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλή- 14
λους περὶ πάντων τῶν συμβεβηκότων τούτων. καὶ ἐγένετο 15
ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν [καὶ] αὐτὸς Ἰησοῦς
ἐγγίσας συνεπορεύετο αὐτοῖς, οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρα- 16
τοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. εἶπεν δὲ πρὸς αὐτούς 17
Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους
περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. ἀποκριθεὶς 18
δὲ εἷς ὀνόματι Κλεόπας εἶπεν πρὸς αὐτόν Σὺ μόνος
παροικεῖς Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν
αὐτῇ ἐν ταῖς ἡμέραις ταύταις; καὶ εἶπεν αὐτοῖς Ποῖα; 19
οἱ δὲ εἶπαν αὐτῷ Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς
ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον
τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, ὅπως τε παρέδωκαν αὐτὸν οἱ 20
ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ
ἐσταύρωσαν αὐτόν. ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ 21
μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλά γε καὶ σὺν πᾶσιν
τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο.
ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενό- 22
μεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον καὶ μὴ εὑροῦσαι τὸ σῶμα 23
αὐτοῦ ἦλθαν λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ
λέγουσιν αὐτὸν ζῆν. καὶ ἀπῆλθάν τινες τῶν σὺν ἡμῖν 24
ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς αἱ γυναῖκες εἶπον,
αὐτὸν δὲ οὐκ εἶδον. καὶ αὐτὸς εἶπεν πρὸς αὐτούς Ὦ 25
ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς
ἐλάλησαν οἱ προφῆται· οὐχὶ ταῦτα ἔδει παθεῖν τὸν χρι- 26
στὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; καὶ ἀρξάμενος 27
ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευ-
σεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. Καὶ 28

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δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν πάντα.
35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης
36 Διέλθωμεν εἰς τὸ πέραν. καὶ ἀφέντες τὸν ὄχλον παραλαμ-
βάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν
37 μετ' αὐτοῦ. καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου, καὶ τὰ
κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ
38 πλοῖον. καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον
καθεύδων· καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ Διδά-
39 σκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; καὶ διεγερθεὶς ἐπε-
τίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ Σιώπα, πεφίμωσο.
40 καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. καὶ
41 εἶπεν αὐτοῖς Τί δειλοί ἐστε; οὔπω ἔχετε πίστιν; καὶ ἐφο-
βήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους Τίς
ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει
1 αὐτῷ; Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης
2 εἰς τὴν χώραν τῶν Γερασηνῶν. καὶ ἐξελθόντος αὐτοῦ ἐκ
τοῦ πλοίου [εὐθὺς] ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων
3 ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν εἶχεν
ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο
4 αὐτὸν δῆσαι διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσι
δεδέσθαι καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις καὶ τὰς
5 πέδας συντετρίφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι· καὶ
διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς
6 ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. καὶ ἰδὼν
τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτόν,
7 καὶ κράξας φωνῇ μεγάλῃ λέγει Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ
τοῦ θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν θεόν, μή με βασανί-
8 σῃς. ἔλεγεν γὰρ αὐτῷ Ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον
9 ἐκ τοῦ ἀνθρώπου. καὶ ἐπηρώτα αὐτόν Τί ὄνομά σοι; καὶ
10 λέγει αὐτῷ Λεγιὼν ὄνομά ⌜μοι⌝, ὅτι πολλοί ἐσμεν· καὶ
παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς
11 χώρας. Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη
12 βοσκομένη· καὶ παρεκάλεσαν αὐτὸν λέγοντες Πέμψον

9 μοί ἐστιν

A

LITERAL AND CONSISTENT

NEW TESTAMENT

VERSION

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PREFACE

During my long career as the professor of Greek and New Testament at Kentucky Christian College, several times students would come to me suggesting that I make my own translation of the New Testament. I would always aver that I was not qualified to do that. However, after reading an article in the Christian Standard (March 31, 1996) about men in the heritage of the Restoration Movement who had made such translations I was challenged to make an attempt myself at translating God's sacred word.

I did have certain qualifications after teaching Greek to Bible College students for forty years. I had written my own text for beginning Greek entitled A Primary Grammar of the Greek New Testament. This has been used in several Bible Colleges including Osaka Bible College in Japan where it was translated and published in Japanese.

In 1972 I published a 565 page $8\frac{1}{2}$ x 11 book entitled Practical Parallel Concordance. This was a complete Greek-English Concordance that took twelve years of research to compile. It showed in parallel columns how every Greek word in the New Testament, excluding particles, prepositions, and conjunctions (4528 words in all) was translated in four different versions in every reference. It was indexed in English so one not familar with Greek could look up an English word in the index and be referred by number to the Greek word or words translated thus in any of the four versions and in any and every verse. The Greek words appeared alphabetically and were numbered consecutively.

From 1970 to 1982 I wrote a series of monthly Word Studies based on the Greek for the Voice, the offical publicity organ of Kentucky Christian College. These were so popular they were published in book form in 1982 and reprinted in 1994 as Practical New Testament Word Studies.

In 1993 I published A Critique of the New International Version of the New Testament. This involved comparing every verse of the NIV with the original Greek and contrasting the translation with the King James and the New American Standard Bible. Where I thought necessary or appropriate I would write a comment on a verse or passage both commendatory and condemnatory. These were arranged chronologically to the order of the New Testament. There were about 750 such comments along with my own exegetical remarks.

So, emboldened by these experiences, I dared to attempt the work of translating God's sacred Word. I do so with a keen awareness of my own inability but a deep sense of reliance on God's quidance and the help of the Holy Spirit.

Due to certain criticism I have of some modern translations, I am calling this work, A Literal and Consistent version. Shortened, it would be termed LAC.

I realize that the principle of modern Bible translations is to convey the meaning and not attempt a word for word transference of the Greek into English. However, this seems to allow the translators to interpret the meaning instead of just stating what the inspired writers wrote. It would be better just to transcribe as nearly as possible the exact words of the Scriptures and let the reader decide the meaning and import of them, This I have tried to do.

Some might claim that the result is crude English and at times that may be the case but it is generally easily understood by the average person. If it takes a little effort to read such a translation, we should consider that we are not just reading for pleasure but for true information about God's revelation to mankind.

There are several places where this "literal" translation may differ from most modern versions. One is that in the narrative accounts the writers often use the historic present, which is the present tense used about the past to make it more vivid. NIV and NASB both generally transpose these into regular past tenses to make it agree with the fact that the narrative is about the past and with other past tense verbs in the story. But this destroys the style and rhetoric of the author, instead of letting the reader know how and what he wrote. Is this right? Putting it in the present as the original writer did does not change any meaning or make it more difficult to read.

In another situation translators will transpose participles into clauses showing time, manner, means, cause, purpose or condition which in most cases will be the correct understanding of the idea, yet is an interpretation where the meaning literally is plain so the reader can draw a conclusion as to the meaning for oneself. For instance a verse might be, "Going into the village, Jesus healed the people." It is transposed into, "When Jesus went into the village, . . . " What is the need for this? Some times it is a judgment decision which may or not be the real idea. For example a participle may be changed into a clause, "After He went away. . . ," when it could mean "Because He went away." Why not leave it as a participle, "going away." This would be the literal rendering and the reader can judge for oneself what the implication is. Yet this is constantly done by modern versions in translating participles in narratives. I have not done this except when it is absolutely necessary as in the case of participles in a genitive absolute construction and here the meaning is generally plain.

A related situation is that both the NIV and NASB will frequently change a participle into a finite verb when it

is not necessary, which then calls for the addition of "and" to the sentence in order to join it to the main verb. For example, in Matt. 18:21 the Greek reads literally, "Peter, having come toward (or 'approaching') Jesus, said, . . ." They change the participle into "Peter came"; so have to add "and," reading it, "Peter came and said . . ." This, of course, does not change the meaning; so why change from what was the rhetorical style of the author?

Closely related to this is a practice of most versions to transpose participial phrases into relative clauses. For example, the literal Greek might read, "the one coming into the village." This is changed to, "he who came into the village." The meaning is clear either way, so why make the change instead of letting the reader see more exactly how the inspired writer expressed the message. The NASB uses this device regularly and probably NIV; however NIV paraphrases so much, it is difficult to see when it does.

Also in this same area, the Gospel writers often have the expression: "Jesus answering, said, . . ." In this case NIV almost always just omits the "answering." Again this does not make the meaning any clearer, so why change the written word? Another example of such unnecessary omission of words is that the Gospel writers often introduce a statement with, "Behold, . . ." NIV will leave these out completely, again hiding the writers rhetoric from the English reader.

In similar vein the gospel writers often use an expression to introduce a new incident that King James translates usually as, "It came to pass." Some modern versions just leave this out as redundant or when they do translate it use different phrases at different times to convey it. We have used consistently, "It happened," which is perhaps the most literal and accurate way to render it.

Also the idiom of two negatives, ου μη, with a verb makes the statement much stronger and King James shows this with the phrase, "by no means." NIV and sometimes NASB fail to convey this important idea by just using a simple negative. I always translate this, "absolutely not."

Along the same line, Jesus often introduced statements with "ἀμήν, I say to you" or He repeats the "ἀμήν." This word, of course, is the source of our word "Amen." NIV generallly translates it, "Of a truth." But the word "ἀμήν" is not the regular Greek word for truth, "ἀληθεια." However, this translation makes the ordinary English reader think the word for truth is there. In fact I heard a preacher refer to this frequent use of "truth" by Jesus to prove a point. NASB translates it "truly." Again "ἀμήν" is not the adverb from truth, truly, which Jesus does use sometimes.

The word "ἀμήν" is a Hebrew word related to truth but not exactly. W. E. Vine in his book Expository Dictionary of New Testament Words says, "Thus 'Amen' when said by God = 'it shall be so,' and by men, 'so let it be.'" The King James version perhaps translates it best with "verily,"

which however seems archaic; so I have used "surely" herein consistently, though it is really not strong enough for the expression as Jesus probably used it.

Sometimes these changes from the literal not only do not make the meaning any clearer or give any smoother reading but are false statements. For example, in John 1:47 the Greek reads literally that Jesus said, "Behold, truly an Israelite in whom is no guile." NIV changes the adverb "truly" to an adjective modifying "Israelite" with, "Here is a true Israelite . . ." It is plain in the Greek that "ἀληθώς" is an adverb, "truly" and not an adjective. The NIV translation makes Jesus' statement redundant saying Nathanael was both "true" and one "in whom there is nothing false"; instaed of asserting the veracity of Jesus' remark.

An example of such a change that certainly makes a false statement is in Acts 9:1 where the literal rendering would be, "But Saul still breathing out threat and murder against the disciples." NASB has it thus. But NIV says, "breathing out murderous threats." These are two different ideas. The literal translation agrees with Paul's confession in Acts 22:4 that he did commit murder in his persecution of the church.

An example of adding words not in the Greek text which change the meaning is in the NIV translation of Luke 9:62 where it adds the word "service," making it mean that the one putting his hand to the plow and turning back is still in the kingdom but just not fit for service. This translation shows a definite Calvinistic bias and is out of place. The supplied word should certainly have been put in parentheses or italics to show it was an editorial addition.

I have put any supplied word in parentheses instead of italics, which makes it much plainer to the reader that it has been supplied. This makes it necessary to use brackets, thus [ ], when the Greek text would call for parentheses.

There are three basic times I use such parentheses: (1) To add a word to make the English sentence clearer. (2) To bring out a word picture in the word used in the text. (3) As a substitute for using "thing(s)," which many translation use after words such as the neuter plural of "these" or "all." These Greek words may leave the idea as to what they refer open. I try to use a word that fits the context, although at times I will also have to resort to "thing(s)."

Having shown a few reasons why and how I want to make this version literal, let me explain the idea of it being consistent, which, of course, is supplement to the literal purpose. Most modern versions will translate the same word several different ways, sometimes many ways. Of course, in the case of some abstract words the context will change the meaning but every effort should be made to keep the translations as consistent as possible or English readers by comparing various appearances of a given English word will draw wrong conclusions on the basis of its usage in another text, where the translation was improper. Such readers

will argue that the English word has a certain meaning in one text, so has to have the same meaning in another, when there are two different Greek words involved. A difference could have been made between them in the translation. There are times, of course, when this cannot be done but an effort can be made to keep such confusion to a minimum.

For illustration, there are about ten different Greek words used by the divine writers throughout the New Testament which describe what we know as sin. Each of these should be translated differently to bring out their basic idea. Yet the most common word for sin, "αμαρτία," has been translated in modern versions as "lawlessness," "iniquity," "unrighteousness," "transgression," when there are other words that fit these ideas. A translator ought to decide the best meaning for each of these words for sin and use it consistently. There actually will be no reason to change the translation of any of them. They fit the context or the divine writer would not have used that particular word in that place. An example of such inconsistency with this word can be clearly seen in the NASB in Eph. 2:1 cf. 2:5 where the same word, exact same form, is translated first as "trespass" and then as "transgression." There is no reason or excuse for this inconsistency.

A flagrant example of lack of consistency is the NIV translation of the word "περιπατεω." This word means literally "to walk" physically as seen in approximately 47 times it is used in the Gospels and Acts in narratives. But it is used by Paul and John metaphorically of the daily life of a Christian. Paul used it thus 31 times and the NIV translates it 12 different ways and "walk" only once in Col. 3:7. If it is understandable as a figure of daily life there, why not in all the references? It seems as if they are trying to improve Paul's rhetoric but are thus eliminating his favorite figure of speech for the Christian life; one that is popular today in our slogan, "Don't just talk the walk, but walk the talk." I realize different committees translated different sections for the NIV but what was the purpose of anyone not using "walk" in these cases?

Another example of inconsistency is that the NIV translates the Greek word, "ἁδης," in four different ways: "hell," "Hades," "grave" and "depth" which is absolutely not necessary.

The Greek word "πορνεια," genererally translated in the NASB and King James with "fornication," is translated as "sexual immorality" in the NIV. This is good for it does cover all sexual impurity. However, inconsistently, they used "adulterers" in I Timothy 1:10, which it does not mean specifically and nothing in the context here demands such a rendering.

There are two different nouns built off the root meaning to teach: "διδασκαλία" and "διδαχή." The first is used 21 times and the second 30 times. Both NIV and NASB translate these interchangeably with "doctrine" and "teaching."

I have consistently translated them respectively as "doctrine" and "teaching." This may not convey the actual (if any) difference between them but does not mislead the reader as to the fact they are two different words in the Greek text.

NIV and NASB translate πονηρός and κακός interchangeably as "evil" or "wicked." I have consistently used "wicked" of the former and "evil" for the latter, whatever the actual difference between them is. In the same vein, they translate θυμος and οργη interchangeably, but I have used "anger" and "wrath" for them respectively.

A New Testament text that justifies the contention for a more literal and consistent translation is in I Cor. 2:13. There Paul claims divine inspiration, "not in words taught by human wisdom, but in those taught by the Spirit." If this be true, we ought to be very careful in our transposing those words into English. I am not advocating the theory of "verbal inspiration" or "dictation theory" for it is obvious each inspired writer had his own style but the Holy Spirit so overshadowed their minds that they were guided in expressing the message of God without error so what they wrote is as if God Himself is speaking.

I will use the Aland, Black, Metzger and Wilkren Greek text, first edition, as basis of the translation, occasionally accepting footnote alternatives. I will not always follow their punctuation exactly, though frequenty do so which may account for some variation from standard rules of punctuation. As in the Aland and Black Greek text, I will use dark type for obvious quotations from the Old Testament and footnote the source.

I do not translate "βαπτίζω" or "βάπτισμα" respectively as "I immerse" and "immersion" as some contend should be done, for this reason: immerse emphasizes the form of the act as a dipping in water but not the significance of it. Many are dipped in water while swimming but that is not what New Testament baptism is about. To transliterate baptize and baptism gives this important Christian religious ceremony a unique term that has come to mean the way we respond in faith and repentance to the gospel for salvation and should be retained in order to keep that special meaning which the world cannot use otherwise, except metaphorically based on its Christian usage. There are two related words meaning "dip" or "immerse"; one is "βάπτω" and the other "βαπτίζω." The first is an ordinary dipping for no important reason, whereas the other is an immersion for an intended purpose and expected result. By transliterating it as "baptize" we can maintain this unique significance but "immerse" would minimize it. Anyone can immerse but due to centuries of usage only a Christian can baptize. I will footnote "βαρτίζω" as an immersion in water in sever1 places.

The same is true of the word "εκκλησια" which literally means assembly, and some feel it should be translated as

"assembly" or "community." But there are many assemblies and many places are called communities. The word "church" gives Christians a unique word for the group composing the body of Christ on earth. "Church" is derived from the old English word "kirk" which meant "house of the lord" and so then is appropriate for "ἐκκλησία" since Paul calls the body of believers the house of God in 1 Timothy 3:15; see also Eph. 2:19; Heb. 3:6; 10:21. There is no justification whatever in translating the word "community." The church held much in common but that is not a translation of "ἐκκλησία."

NASB capitalizes all personal pronoun references to the Lord and this is good for it maintains the deity of Christ and reverence for God. However, it seems inappropriate to do so when it is in a statement by His enemies and non-believers. So I have capitalized such words only when they appear in narrative or statements by the inspired writers, in statements by Jesus Himself, or by His disciples since they believed in Him to a certain extent even from the beginning as seen in Nathaniel's statement in John 1:49. There may be some exceptions to this as in John 12:34 the unbelieving Jews quote Jesus; so the first Son is capitalized but the second, being their own statement, is not.

In this connection a problem arose in Hebrews 2:6-8 where some personal pronouns and other words appear in a prophecy quoted from Psalms 8:4-6. Some commentators think these refer to mankind but others to Jesus. So, I left them uncapitalized so the reader could decide for oneself which interpretation is correct. Hopefully, this will not indicate which is my view. The same is true in Heb. 7:8; 10:38; James 5:6; Rev.14:14,16 and perhaps elsewhere, as Luke 12:5 and Acts 23:29.

In Paul's epistles, especially Romans, he often uses an article with the word "law" when it evidently in context refers to the Mosiac law. NASB and other versons generally capitalize law in such cases. However, Paul sometimes omits the article when it seems to refer to the Mosaic law. Also he will use the article at times when it does not refer to the Mosaic law as in "the law of sin and death."

Since one of the purposes of my Literal and Consistent version is not to put an interpretation into a translation, I have not capitalized law in the epistles, but leave it to the intelligence of the reader to decide to what it refers. I did capitalize law in the Gospels and Acts when it definitely refers to the Mosaic law. There are a few times when it seemed necessary for a smooth reading, whether it referred to the Mosaic law or not, that I placed an article with "law" but put it in parentheses.

I have not attempted to bring out all the nuances of prepositions in composition with verbs unless absolutely necessary to bring out the true meaning and could be done easily without excess wording. Nor have I tried to relate some of the more interesting pictures in some words unless

it was possible without adding lengthy phrases. The serious student may research these in lexicons, commentaries and word study books based on New Testament Greek.

Neither have I tried to interpret types of words within a given tense. For example, the imperfect tense can be: descriptive, progressive, iterative, gnomic, or inchoative (which is attempted action or beginning of an action). The NASB is fond of this latter usage. It will supply "trying" or "began" frequently with imperfects, as "Jesus began speaking" instead of just, "Jesus was speaking." Or "they were trying to stone" not just, "were stoning." Of course, context will often show definitely the meaning and usually one person's idea as to the meaning is as good as another's, so a simple imperfect will generally suffice and the reader can determine the idea for oneself.

The verb "κατοικέω," which most modern versions translate with a form of "live," as in expressions such as, "all living in that city," I have translated with some form of "dwell." This sounds archaic and like King James but the word root deals with houses, buildings or dwellings and is in no way related to any word for "life." Consequently, it seems that to use a form of "dwell" rather then "live" is more accurate.

The Greek word "σημεῖον," sign, is used throughout the Gospels of Jesus' miracles. NASB translates it "sign" but rightly footnotes it as "attesting miracle," when it refers to an obvious miracle. NIV in such a case generally uses in the text proper "miraculous sign" though at least once just "miracle." To avoid repeated footnotes I have as a rule just translated it "sign." I did not ever translate it just miracle for two reasons: it can mean a non-miraculous sign; and in Acts it is used with teras, "wonder" and dunameis, "miracles" so it has to be translated "sign" there to distinguish it from the other words; thus: "signs, wonders, and miracles." NASB's footnote for it, "attesting miracle" is a very good rendering of the idea in this word when it is used about miracles. I did occasionally translate it "(miraculous) sign" to be sure the meaning is clear to the reader and footnoted it several times as a "meaningful miracle."

I have not capitalized "gentiles" as most versions. It is not capitalized in Webster's New Collegiate Dictionary. It literally means "nations"; the Jews used it to refer to all other nations, so in singular would be equivalent to a "foreigner." In English we would not write, "United States and other Nations"; "Americans and Foreigners." Of course, when referring to a definite nation or people there would be a capital as, "Jews and Romans."

Another minor inconsistentecy that I would like to mention to justify my consistency regarding it, is the translation of the word "πλοῖον." King James, NIV and NASB all use "boat" if it refers to a vessel on the Sea of Galilee, but "ship" when it refers to a vessel on the Mediterranean.

The rationale for this is plain; a boat on the Mediterranean would be larger, so we would speak of a ship. This is true. However, it leaves the impression that Luke used another word to differentiate between the two which is not true. Evidently the first century world did not make that distinction. Would we be honest in our translations should we convey otherwise? Luke does once speak of a "vessel" (ναῦν) in Acts 27:41 but elsewhere throughout the sea voyages of Paul describes the vessel with <u>ploion</u>, boat.

All these points I have made and circumstances I have mentioned are to indicate my primary purpose in the translation is to show as exactly as possible what the divine writers wrote and how they wrote, without inserting my interpretation. The frequency of clear and easy to read footnotes also contribute to this end.

Alexander Campbell defined biblical inspiration thus, "such superintendency of the Spirit of wisdom and knowledge as precluded the possibility of mistake in matters of fact which they recorded . . . and precluded the selection of unsuitable words and sentences." We approach our translation with trepidation but with this thought in mind which seems to justify a <u>Literal and Consistent</u> version.

ATTENTION - Readers, remember that parentheses ( ) are for words supplied by the translator and brackets [ ] for any parenthetical thought in the Bible text.

Lit. in the footnotes stands for "literal" and is used when a word is found in the text that is not exactly the literal term for the given Greek word and was used to make the meaning clearer in the text. The reason for this will generally be evident.

Some footnotes read "Or" in which an alternate similar word to that in the text is given to show a possible usage.

Sometimes for the reader's information, the Greek word on which a translation was based is put in the footnote. At times for various reasons the Greek word will be written out in Greek type with quote marks around it. At other times the Greek word is transliterated into English characters and is underlined. This is generally done when the transliterated word is probably familiar to the English Bible reader.

Frequently alternate readings in the Greek manuscripts are given in the footnotes with the abreviation mss. The student of the New Testament need not worry about these alternate readings in the manuscripts. A statement of the great Greek scholars Wescott and Hort in the appendix of their Greek text is relevant in regard to this:

"This brief account of the text of the New Testament would be incomplete without a word of caution against a natural misunderstanding. Since textual criticism has various readings for its subject, and the discrimination of genuine readings from corruptions for its aim, discussion

of textual criticism almost inevitably obscures the simple fact that variations are but secondary incidents of a fundamental single and identical text. In the New Testament in particular it is difficult to escape an exaggerated impression as to the proportion of words subject to variation bear to the whole text, and also, in most cases, as to their intrinsic importance. It is not superfluous therefore to state explicitly that the great bulk of the words of the New Testament stand out above all discriminative processes of criticism, because they are free from variation and need only to be transcribed. . . . The whole area of variation between readings that have ever been admitted, or are likely to be admitted, into any printed text is comparatively small and a large part of it is due merely to differences between earlier uncritical editions and the texts formed within the last half-century with the help of the priceless documentary evidence brought to light in recent times. A small fraction of the gross residue of disputed words alone remains after the application of the improved methods of criticism won from the experience of nearly two centuries of investigation and discussion. If comparative trivialities, such as changes of order, the insertion or omission of the article with proper names, and the like, are set aside, the words in our opinion still subject to doubt can hardly amount to more than a thousandth part of the whole New Testament."

The abbreviation "Sept." is for Septuagint, the Greek Old Testament version translated by Hebrew scholars some 275 years before Christ. When this appears in a footnoted Scripture it is because that reference in based on the chapter and verse divisions of the Septuagint, which is sometimes indicated with the Roman numerals (LXX).

In the basic translation I have not hyphenated any word at the end of a line (except a few normally hyphenated words). This was to make it easier to read and to avoid any confusion. Of course, with the justified margins, this made for extra spaces in a line at times but these do not detract from the message of the Scripture.

When there is an extended quotation, each verse will be considered as a new paragraph would in prose writing, and a quatation mark will be used at start of each verse until end of quote. This is similar to practice of the NASB.

If anyone is to read this version in public, he or she ought to study the passage beforehand and decide whether to use a word or phrase in parenthesis (if any) and whether to substitute any alternate wording in the footnotes. Thus God's word can be presented forcibly and well.

MATTHEW

Matthew 1:1-23

1 A book of the genealogy of Jesus Christ, son of David,
son of Abraham.
2 Abraham begat Isaac and Isaac begat Judah and his
brothers.
3 And Judah begat Perez and Zerah of Tamar and Perez begat
Hezron and Hezron begat Ram
4 and Ram begat Amminadab and Amminadab begat Nahshon and
Nahshon begat Salmon
5 and Salmon begat Boaz of Rahab and Boaz begat Obed of
Ruth and Obed begat Jessie
6 and Jessie begat David the king. And David begat Solomon
of the (wife) of Uriah.
7 And Solomon begat Rehoboam and Rehoboam begat Abijah and
Abijah begat Asa
8 and Asa begat Jehoshaphat and Jehoshaphat begat Joram and
Joram begat Ussiah
9 and Ussiah begat Jotham and Jotham begat Ahaz and Ahaz
begat Hezekiah
10 and Hezekiah begat Manasseh and Manasseh begat Amon and
Amon begat Josiah
11and Josiah begat Jeconiah and his brothers at the (time)
of the Babylonian exile.
12 And after the Babylonian exile Jeconiah begat Shealtiel
and Shealtiel begat Zerubabbel
13 and Zerubbabel begat Abiud and Abiud begat Eliakim and
Eliakim begat Azor
14 and Azor begat Zadok and Zadok begat Achim and Achim
begat Eliud
15 and Eliud begat Eleazar and Eleazar begat Matthan and
Matthan begat Jacob
16 and Jacob begat Joseph the husband of Mary of whom was
born Jesus the one being called Christ.
17 Therefore, all the generations from Abraham till David
were fourteen generations and from David till the exile
in Babylon fourteen generations and from the Babylonian
exile till Christ were fourteen generations.
18 And the birth of Jesus Christ was thus: Mary His mother
having been engaged to Joseph, before they came together,
was found to be pregnant by the Holy Spirit.
19 But Joseph her husband, being righteous and not willing
to disgrace her publicly, determined to divorce her
privately.
20 But while he was considering these matters, behold an
angel of the Lord appeared to him in a dream saying, "Do
not be afraid to take Mary as your wife for that begotten
in her is of the Holy Spirit.
21 "And she will give birth to a Son and you shall call His
name Jesus, for He will save His people from their sins."
22 Now all this happened in order that what was spoken by
the Lord through the prophet might be fulfilled, saying,
23 **"Behold the virgin will be pregnant and will give birth**

to a Son, and they will call His name Emmanuel,"[1] which is being interpreted, "God with us."[2]

24 And Joseph, having arisen from sleep, did what the angel of the Lord commanded him, and took his wife.

25 And did not know[3] her until when she delivered a Son and called His name Jesus.

Matthew Chapter Two

1 Jesus having been born in Bethlehem of Judea in the days of Herod the king, behold magi4 from the east arrived in Jerusalem

2 saying, "Where is the King of the Jews having been born? We saw His star in the east and are come to worship Him."

3 And Herod the king hearing them, was troubled and all Jerusalem with him.

4 And assembling all the chief priests and scribes of the people, inquired of them where the Christ should be born.

5 And they said to him, "In Bethlehem of Judea, for thus it has been written by the prophet.

6 **'And you Bethlehem of the land of Judah are by no means the least among the leaders of Judah for out of you shall come the leader who shall shepherd my people, Israel.'"**[5]

7 Then Herod, having called in the magi privately, questioned them carefully of the exact time of the star's appearance.

8 And sending them to Bethlehem, he said, "Go and search carefully for the child, and when you find him report to me that I may also go and worship him."

9 And having heard the king, they went, and behold the star which they saw in the east, went before them until it came and stood over where the child was.

10 And seeing the star, they rejoiced with very great joy.

11 And coming into the house, they saw the child with Mary His mother, and falling on their knees, worshipped Him, and having opened their treasures, presented to Him gifts: gold, frankincense and myrrh.

12 And having been warned by God in a dream not to return to Herod, they departed to their own country by another way.

13 They having departed, behold, an angel of the Lord appeared in a dream to Joseph, saying, "Arise, take the child and His mother and flee to Egypt and stay until whenever I tell you; for Herod seeks the child to kill Him."

14 And arising, he took the child and His mother by night, and departed into Egypt.

15 And he was there until the death of Herod in order that what was spoken by the Lord through the prophet might be fulfilled, **"I called My Son out of Egypt."**[6]

16 Then Herod, seeing that he was tricked by the magi, was

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[1]Isaiah 7:14 [2]Isaiah 8:8,10 (Sept.)

[3]Euphemism for sexual intercourse

[4]Caste of eastern wise men specializing in astrology

[5]Micah 5:2 [6]Hosea 11:1

very angry, and sent to kill all the male children in Bethlehem, and all that area of it from two years old and under, according to the time which he had carefully inquired from the magi.
17 Thus was fulfilled that spoken through Jeremiah the prophet,
18 **"A voice was heard in Ramah, weeping and much mourning; Rachel crying for her children and would not be comforted because they are not."**[1]
19 And Herod having died, behold, an angel of the Lord appears to Joseph in a dream in Egypt,
20 saying, "Arise and take the child and His mother into the land of Israel."
21 And arising, he took the child and His mother and went into the land of Israel.
22 And having heard that Archelaus is king of Judea instead of his father Herod, he was afraid to go there; and being warned in a dream he departed into the region of Galilee.
23 And having gone, he dwelt in a city called Nazareth, so that which was spoken through the prophets might be be fulfilled that He would be called a Nazarene.

Matthew Chapter Three

1 And in those days John the Baptist came preaching in the wilderness of Judea,
2 saying, "Repent for the kingdom of heaven is at hand."
3 For this is the one having been spoken of through Isaiah the prophet, saying, **"A voice crying in the wilderness: 'Prepare the way of the Lord, Make His paths straight.'"**[2]
4 And John himself had his garments (made) of camel hairs and a leather belt around his waist.
5 Then Jerusalem was coming out to him and all Judea and all the surrounding country of the Jordan.
6 And they were being baptized in the Jordan River by him, confessing their sins.
7 But seeing many of the Pharisees and Sadducess coming for baptism, he said to them, "You progeny of vipers! Who warned you to flee from the coming wrath?
8 "Yield fruit worthy of repentance!
9 "And do not suppose you can say within yourselves, 'We have Abraham as our father,' for I say to you that God can raise up of these stones children of Abraham.
10 "And already the axe is laid at the root of the trees; therefore, every tree not yielding good fruit is cut down and cast into the fire.
11 "I indeed baptize you in water for repentance, but the one coming after me is stronger than I am, of whom I am not worthy to carry His sandals. He will baptize in the Holy Spirit and fire,
12 whose winnowing shovel is in His hand, and He will thoroughly clean His threshing floor, and will gather His wheat into the barn, but the chaff He will burn with unquenchable fire."

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[1]Jeremiah 31:15 [2]Isaiah 40:3

Matthew 3:13 - 4:16

13 Then Jesus came from Galilee to John at the Jordan to be baptized[1] by him.
14 But John was preventing Him, saying, "I have need to be baptized by You and You come to me?"
15 But Jesus answering said to him, "Permit it now for thus it is proper for us to fulfill all righteousness." Then he permitted Him.
16 And Jesus having been baptized, immediately as He came up out of the water, behold, the heavens were opened, and He saw the Spirit of God as a dove, coming upon Him.
17 And behold a voice out of the heavens, saying, "This is My beloved Son in whom I am well pleased."

Matthew Chapter Four

1 Then Jesus was led into the wilderness by the Holy Spirit to be tempted by the devil.
2 And having fasted forty days and forty nights, He afterward was hungry.
3 And the tempter approaching, said to Him, "If you are the Son of God,[2] speak to these stones that they may become bread."
4 But answering, He said, It has been written, **'Man shall not live only by bread, but on every word proceeding out of the mouth of God.'"**[3]
5 Then the devil takes Him into the holy city, and stood Him on the pinnacle of the temple,
6 and says to Him, "If you are the Son of God,[2] cast yourself down, for it has been written, **'He will command the angels cncerning You, and they will carry You with their hands, lest You strike Your foot against a stone.'"**[4]
7 Jesus said to him, "Again it has been written, **'You shall not put to test the Lord your God.'"**[5]
8 Again the devil takes Him to an exceeding high mountain, and points out all the kingdoms of the world and the glory of them.
9 And he said to Him, "I will give you all these if you will fall down, worshipping me."
10 Jesus said to him, "Depart! Satan! For it has been written, **'You shall worship the Lord your God and Him only you shall serve.'"**[6]
11 Then the devil leaves Him, and behold, and angels came, and were ministering to Him.
12 And having heard that John was delivered over (to prison), He departed into Galilee.
13 And leaving Nazareth He went and dwelt in Capernaum, beside the sea in the area of Zebulon and Napthali,
14 in order that the word having been spoken through the prophet Isaiah might be fulfilled saying,
15 **"Land of Zebulon and land of Napthali, by way of the sea beyond the Jordan, Galilee of the Gentiles.**
16 **"The people sitting in darkness saw a great light, and the one sitting in the country and shadow of death, to**

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[1]Immersion in water [2]Grammar rule inidcates "and you are."
[3]Deut. 8:3 [4]Ps. 91:11,12 [5]Deut. 6:16 [6]Deut. 6:13

them a light shined."[1]

17 And from then Jesus began to preach, and to say, "Repent, for the kingdom of heaven has drawn near."
18 And walking by the sea of Galilee, He saw two brothers, Simon being called Peter and Andrew his brother, casting their nets into the sea for they were fishermen.
19 And He says to them, "Come follow me and I shall make you fishers of men."
20 And immediately, leaving their nets they follow Him.
21 And going on from there, He saw two other brothers, James the (son) of Zebedee and John his brother in the boat with Zebedee, their father, mending their nets[2] and He called them.
22 And immediately, leaving the boat and their father, they followed Him.
23 And He went about in the whole Galilee, teaching in their synagogues and preaching the gospel of the kingdom, healing every disease and every malady among the people.
24 And the report of Him went into the whole Syria; and they brought to Him all those having various diseases and having tormenting pains and being demon possessed and epileptic[3] and paralytic, and He healed them.
25 And large crowds followed Him from Galilee and Decapolis and Jerusalem and Judea and the region of the Jordan.

Matthew Chapter Five

1 And beholding the crowd He went up into the mountain, and having been seated, His disciples came to Him.
2 And opening His mouth He taught them saying,
3 "Blessed are the poor in Spirit, because the kingdom of heaven is theirs.
4 "Blessed are those mourning, because they shall be comforted.
5 "Blessed are the meek, because they shall inherit the earth.
6 "Blessed are those hungering and thirsting for righteousness, because they shall be satisfied.
7 "Blessed are the merciful, because they shall obtain mercy.
8 "Blessed are the pure in heart, because they shall see God.
9 "Blessed are the peacemakers, because they shall be called sons of God.
10 "Blessed are those having been persecuted on account of righteousness, because the kingdom of heaven is theirs.
11 "Blessed are you whenever (people) will denounce you and persecute you, and lying (men) speak every wicked (word) against you on acccunt of Me.
12 "Be glad and rejoice, because great is your reward in heaven for thus they persecuted the prophets before you.
13 "You are the salt of the earth; if the salt becomes

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[1]Isaiah 9:1,2 [2]Three different words for nets in 18,20,21
[3]Literally, "moon-stricken" i. e. "lunatics"

savorless, in what way shall it be salted? It is not useful for anything except to be cast out and trampled underfoot by men.
14 "You are the light of the world. A city set upon a mount is not able to be hid.
15 "Neither do (people) light a lamp and place it under a bushel, but on a lampstand and it gives light to everyone in the house.
16 "Thus let your light shine before men, so that they may see your good works, and glorify your Father in heaven.
17 "Do not suppose that I came to destroy the Law or the prophets; I came not to destroy but to fulfill.
18 "Surely, I say to you, until whenever the heaven and the earth pass away, absolutely not one dot or stroke (of the pen) shall pass away from the Law until all these be accomplished.
19 "Whoever, therefore, breaks one of the least of these commandments, and teaches men thus shall be called least in the kingdom of heaven; but whoever practices and teaches (them), this one shall be called great in the kingdom of heaven.
20 "For I say to you that except your righteousness excels more than the scribes and the Pharisees, you shall absolutely not enter into the kingdom of heaven.
21 "You heard that it was said to the ancients, '**You shall not murder**,'[1] and whoever murders shall be liable in the judgment.
22 "But I say to you that everyone being angry with his brother shall be liable in the judgment. And whoever may have said to his brother 'Raca,'[2] shall be liable in the in the synagogue. And whoever may have said, 'Mōré,'[3] shall be liable in the hell[4] of fire.
23 "If therefore, you bring your gift to the altar, and remember there that your brother has something against you,
24 "leave your gift there before the altar, and depart; first be reconciled to your brother, and then coming bring your gift.
25 "Be conciliatory with your adversary quickly while you are on the way with him, lest the adversary deliver you to the judge, and the judge to the officer, and you are cast into prison.
26 "Surely, I say to you, you will absolutely not go out from there until when you have paid the last cent.[5]
27 "You heard that it was spoken, '**You shall not commit adultery.**'[6]
28 "But I say to you that everyone looking on a woman to lust after her has aleady committed adultery with her in his heart.
29 "But if your eye causes you to stumble (into sin), pluck

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[1]Ex. 20:13 [2]"Stupid" [3]"Fool"/"Scoundrel" [4]Gehenna
[5]Gr. kodrantes, 1/40 of a denarius, common day's wage
[6]Ex. 20:14

it out and cast it from you, for it is profitable to you that one of the members of your (body) be destroyed than your whole body be cast into hell.
30 "And if your right hand causes you to stumble (into sin) cut it off and cast it from you, for it is profitable to you that one of the members of your (body) be destroyed, and not your whole body go into hell.
31 "And it was spoken, **'Whoever divorces his wife must give her a certificate of separation.'**[1]
32 "But I say to you that everyone divorcing his wife, except for the reason of fornication,[2] makes her commit adultery, and whoever marries (a woman) having been divorced practices adultery.
33 "Again you heard that it was spoken to the ancients, **'You shall not swear falsely, but you shall give before the Lord your oaths.'**[3]
34 "But I say to you, do not swear at all, neither by heaven, because that is the throne of God;
35 "neither by the earth, because it is the footstool of His feet; neither toward Jerusalem, because it is the city of the great King.
36 "Neither shall you swear by your head, because you are not able to make one hair white or black.
37 "And let your word be, 'Yes, yes' and 'No, no.' That which is more than these is of the wicked (one).
38 "You heard that it was spoken, **'An eye instead of an eye, and a tooth instead of a tooth.'**[4]
39 "But I say to you, do not resist evil (done to you), but whoever strikes you on your right cheek, turn to him the other also.
40 "And to the one wishing to sue you for your tunic, give him your cloak also.
41 "And whoever compels you to go a mile, go with him two.
42 "Give to the one asking you, and do not turn away from the one desiring to borrow from you.
43 "You heard that it was spoken, **'You shall love your neighbor'**[5] and shall hate your enemy.
44 "But I say to you, love your enemies, and pray for those persecuting you,
45 "so that you become sons of your Father who is in heaven, because He makes His sun shine on evil and good (people), and rain on the just and the unjust.
46 "For if you love those loving you, what reward do you have? Do not the tax collectors do the same?
47 "And if you greet your brother only, what do you do better? Do not the gentiles do the same?
48 "Therefore, you be perfect as your Father in heaven is perfect."

Matthew Chapter Six

1 "Be careful not to practice your righteousness before men to be seen by them, otherwise you have no reward from your

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[1]Deut. 24:1 [2]Or "sexual immorality" [3]Lev. 19:12
[4]Exodus 21:24 [5]Lev. 19:18

Father Who is in heaven.
2 "Therefore, when you practice charity, do not blow a trumpet before you even as the hypocrites do in the synagogues and in the streets that they may be glorified by men. Surely, I say to you, they receive in full their reward.
3 "But when you practice your charity, let not your left hand know what your right hand is doing,
4 "so that your charity may be in secret, and your Father who sees in secret will reward you (openly)[1].
5 "And when you pray, do not be as the hypocrites because they love to pray standing in the synagogues and in the corners of the open streets so that they appear to men. They receive in full their reeward.
6 "But when you pray, enter into your private room, and closing your door pray to your Father who is in secret, and your Father who sees in secret shall reward you.
7 "And praying do not babble incoherent repetition as the gentiles, for they suppose that they shall be heard because of their much speaking.
8 "Therefore, do not be like them for your Father knows of what you have need before you ask Him.
9 "Therefore, you pray thus:
'Our Father in heaven,
Let Your name be sanctified.
10 'Let Your kingdom come,
Let Your will be done
On earth as in heaven.
11 'And give us this day our necessary bread.
12 'Forgive us our debts,
Even as we have forgiven our debtors.
13 'And lead us not into temptation,
But deliver us from the wicked (one).
[Because the kingdom and the power and the glory is Yours forever. Amen.'][1]
14 "For if you forgive men their trespasses, your heavenly Father will also forgive your trespasses;
15 "But if you do not forgive men, neither will your Father forgive your trespasses.
16 "And when you fast, be not as the dreary hypocrites, for they disfigure their faces so that they may appear to men (as) fasting; surely I say to you, they have their reward in full.
17 "But when you fast, anoint your head and wash your face,
18 "so that you do not appear to men (as) fasting, but to your Father in secret; and your Father seeing in secret will reward you (openly)[1].
19 "Do not treasure up treasures on earth where moth and rust disintegrates (them) and thieves break in and steal.
20 "But treasure up treasures in heaven where moth and rust do not disintegrate nor steal.
21 "For where your treasure is there will be also your

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[1]In some later manuscripts

heart.
22 "The lamp of the body is the eye. If your eye is clear, your whole body shall be enlightened.
23 "But if your eye is evil, your whole body shall be darkened. If therefore the light that is in you is darkness, how great is that darkness!
24 "No one is able to serve two masters, for either he will hate the one and will love the other, or he will support the one and despise the other. You are not able to serve God and mammon.[1]
25 "On account of this I say to you, stop worrying about your life, what you may eat or drink, nor your body what you may put on. Is not your life more than food and your body than clothing?
26 "Look at the birds of heaven, they do not sow, neither reap nor gather into barns, and your heavenly Father feeds them. Are not you more valuable than they?
27 "Which of you by worrying is able to add one cubit[2] to his stature?
28 "And why do you worry about clothing? Consider the lilies of the field, how they grow; they do not toil or spin;
29 "but I say to you that Solomon in all his glory was not even arrayed as one of these.
30 "And if God thus clothes the grass of the field being here today and tomorrow being cast into an oven, will He not much more clothe you, O you of little faith?
31 "Therefore, do not worry, saying, 'What may we eat?' or 'What may we drink?' or 'What may we wear?'
32 "For all these the gentiles do eagerly seek; for your heavenly Father knows you have need of all these.
33 "But you seek first His kingdom and righteousness, and all these shall be added to you.
33 "Therefore do not worry about tomorrow, for the morrow will (have) worries itself. Sufficient for (each) day is its (own) evil."

Matthew Chapter Seven

1 "Stop judging in order that you be not judged.
2 "For with what judgment you judge, you shall be judged, and with what measure you measure, it shall be measured to you.
3 "And why do you see the chip in the eye of your brother, and not consider the beam in your own eye?
4 "Or how will you say to your brother, 'Let me take the chip out of your eye,' and behold, the beam is in your own eye?
5 "Hypocrite! First pull the beam out of your own eye and then you will see clearly to take the chip out of your brother's eye.
6 "Do not give that which is holy to the dogs, neither cast your pearls before the hogs, lest they trample them down with their feet, and turning tear you apart.

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[1]God of money

[2]About 18 inches

Matthew 7:7 - 27

7 "Continue asking, and it shall be given to you; continue seeking, and you shall find; continue knocking, and it shall be opened to you.
8 "For everyone asking receives, and the one seeking finds, and to the one knocking, it shall be opened.
9 "Or what man is there among you, whom his son asks for bread--he will not give him a stone, will he?
10 "Or also he asks for a fish--he will not give him a serpent, will he?
11 "If, therefore, you being evil know to give good gifts to your children, how much more your Father in heaven will give good (gifts) to those asking Him.
12 "Therefore all (deeds) whatsoever you wish for men to do to you, you do thus also to them. This is the Law and the prophets.
13 "Enter in through the narrow gate, because the gate is wide and the way very broad leading into destruction, and many are entering through it.
14 "Because the gate is narrow and the road leading into life is restricted, and few are the ones finding it.
15 "Be careful of false prophets, the ones coming to you in sheep's clothing, but within are voracious wolves.
16 "From their fruits you will recognize them. (People) do not gather grapes from thorns, do they? Or figs from thistles?
17 "Thus every pure tree yields good fruits, but the corrupt tree yields rotten fruits.
18 "A pure tree is not able to yield rotten fruits, neither a corrupt tree to yield good fruits.
19 "Every tree not yielding good fruit is cut down and cast into fire.
20 "Indeed, therefore, from their fruits you will recognize them.
21 "Not everyone saying to Me, 'Lord, Lord' shall enter into the kingdom of heaven, but the one doing the will of My Father in heaven.
22 "Many shall say to Me in that day, 'Lord, lord, did we not prophesy and in Your name cast out demons and in Your name do many miracles.
23 "And then I shall confess to them that, 'I never knew you; depart from Me you workers of lawlessness.'
24 "Therefore, everyone whoever hears these words of Mine and does them shall be like a wise man who built his home upon the rock.
25 "And the rain came down, and the rivers flooded, and the winds blew and fell upon the home, and it did not fall, for it had been founded upon the rock.
26 "And all hearing these words of mine, and not doing them shall be like a foolish man, who built his home upon the sand.
27 "And the rain came, and the rivers flooded, and the wind blew and beat against that house, and it fell and great was the fall of it.

28 And it happened when Jesus finished these words, the multitudes were astonished at His teachings,
29 for He was teaching them as One having authority, and not as their scribes.

Matthew Chapter Eight

1 And coming down from the mount great crowds followed Him.
2 And behold, a leper coming bowed down to Him, saying, "Lord, if you will, you are able to make me clean."
3 And stretching out His hand, He touched the leper, saying, "I will, be cleansed." And immediately the leper was cleansed.
4 And Jesus says to him, "See that you tell no one; but go show yourself to the priest and present the gift which Moses prescribed for a testimony to them."
5 And He having come into Capernaum, a centurion came to Him pleading to Him,
6 and saying, "Lord my little boy[1] lies at home a paralytic suffering terribly."
7 And He says to him, "I will come and heal him."
8 And the centurion answering said, "Lord I am not worthy that you come in under my roof, but only say a word and my little boy will be healed.
9 "For I also am a man under authority having soldiers under myself, and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does (it)."
10 And Jesus having heard (him), marvelled and said to the ones following, "Surely, I say to you, I have not found such faith as this in anyone in Israel.
11 "I say to you that many from the east and west shall come and shall recline (to feast) with Abraham, Isaac and Jacob in the kingdom of heaven.
12 "But the sons of the kingdom shall be cast into outer darkness where there shall be weeping and gnashing of teeth."
13 And Jesus said to the centurion, "Depart, let it be as you believed." And his little boy was cured at that hour.
14 And Jesus going into the house of Peter saw his mother-in-law lying sick with a fever.
15 And He touched her hand, and the fever left her, and she was ministering to Him.
16 And evening having come they brought to Him many being demon possessed; and He cast out the (evil) spirits with a word, and healed all the ones having illness.
17 So that the word spoken through Isaiah the prophet was fulfilled saying, "**He took our infirmities and carried away our diseases.**"[2]
18 And Jesus seeing the crowd around Him, gave orders to go to the other side (of the sea).
19 And one scribe coming to Him said, "Teacher I will follow you wherever you may go.
20 And Jesus says to him, "The foxes have holes, the birds

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[1]Or "servant"

[2]Isaiah 53:4

of the heaven have nests, but the Son of man has not where to lay His head.
21 Another of His disciples said to Him, "Lord, permit me to return first and bury my father."
22 But Jesus says to him, "Follow me, and let the dead bury the dead themselves."
23 And embarking into the boat, His disciples followed Him.
24 And behold a great storm arose on the sea so that the boat was overwhelmed by the waves, but He was sleeping.
25 And going to Him they aroused Him, saying, "Lord, save us! We are going to be destroyed."
26 And He says to them, "Why are you cowards, (you of so) little faith?" Then arising, He rebuked the winds and the sea, and there came a great calm.
27 And the men marvelled saying, "What kind of man is this that the wind and the sea obey Him."
28 And coming to the other side into the country of the Gadarenes, two being demon possessed met Him, coming out of the tombs, exceedingly violent, so that no one was able to pass through that way.
29 And behold, they cried, "What have you to do with us, Son of God? Do you come here to torment us before time"?
30 Now there was at a distance from them a herd of many hogs feeding.
31 And the demons pleaded with Him, saying, "If you cast us out, send us into the herd of hogs."
32 And He said to them, "Depart!" And coming out, they went into the hogs, and behold, they all rushed down the cliff into the sea and died in the waters.
33 But those feeding (them) fled, and going away into the city, they reported everything, even what happened to the ones being demon possessed.
34 And behold, all the city came out in order to meet with Jesus, and seeing Him they pleaded with Him that He would depart from their area.

Matthew Chapter Nine

1 And embarking into a boat, He came into His own city.
2 And behold, they were bringing to Him a paralytic having been laid on a bed. And Jesus, seeing their faith, said to the paralytic, "Take courage, child, your sins are forgiven."
3 And behold certain of the scribes said within themselves, "This one blasphemes."
4 Jesus knowing their thoughts said, "Why do you think evil in your hearts?
5 "What is easier to say, 'Your sins are forgiven,' or to say, 'Rise and walk'?
6 "In order that you may know that the Son of man has authority to forgive sins on earth"--then He says to the paralytic, "Arising, take up your bed and depart into your house."
7 And arising, he went away into his house.
8 And the crowds beholding, were filled with fear, and

glorified God, the One giving such authority to men.
9 And Jesus, going away from there, saw a man sitting at the tax collectors's booth, being called Matthew, and He says to him, "Follow Me." And arising, he followed Him.
10 And it happened as He was eating in the home, behold, also many tax collectors and sinners, coming, ate with Jesus and His disciples.
11 And the Pharisees, seeing, were saying to His disciples, "Why does your teacher eat with tax collectors and sinners?"
12 But He, having heard, said, "The healthy[1] have no need of a physician, but those being sick.
13 "But going, you learn what this is,[2] **'I will have mercy and not sacrifice.'"[3]**
14 Then the disciples of John coming to Him said, "Why do we and the Pharisees fast often, but your disciples do not fast"
15 And Jesus said to them, "The sons of the bridechamber are not able to mourn whenever the bridegroom is with them, are they? But the day will come when the bridegroom will be taken away from them, and then they will fast.
16 "No one puts a patch of unshrunken cloth on an old garment for the fullness (of the patch) pulls from the garment, and the tear becomes worse.
17 "Neither do they put new[4] (fresh) wine into old wineskins; indeed, if they do, the wineskins burst, and the wine is spilled out and the wineskins are destroyed; but they put new (fresh) wine into new (unused) wine skins, and both are preserved."
18 He speaking these (words) to them, behold, one ruler coming to Him, was worshiping Him, saying that, "My daughter just now died, but coming, lay Your hand on her, and she will live."
19 And arising, Jesus and His disciples followed him.
20 And behold, a woman hemorrhaging for twelve years, coming behind (Him) touched the fringe of His garment.
21 For she was saying within herself, "If only I touch His garment I will be healed."[5]
22 And Jesus turning and seeing her said, "Take courage, daughter, your faith has healed[5] you. And the woman was healed[5] from that hour.
23 And Jesus coming into the home of the ruler and seeing the flute players and the tumultuous crowd,
24 He was saying to them, "You (all) depart, for the girl is not dead but sleeps but they were laughing scornfully at Him.
25 But when the crowd was put out, entering in He grasped her hand and raised the girl.
26 And His fame[6] went out into that whole land.
27 And Jesus going away from there, two blind men followed

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[1]Or "strong" [2]Or "means" [3]Hosea 6:6
[4]There are two different words for "new" in this verse.
[5]Lit. "saved" [6]Or "this news"

Him, crying and saying, "Have mercy on us Son of David."
28 Having gone into the home, the blind men came to Him and Jesus says to them, "Do you believe that I am able to do this?" They say to Him, "Yes, Lord."
29 Then He touched their eyes, saying, "According to your faith let it be done to you."
30 And their eyes were opened, and Jesus sternly admonished them, saying, "See (that) you let no one know."
31 But they going out, spread His fame in that whole land.
32 They going out, behold, they brought to Him a dumb man, being demon-possessed,
33 And the demon having been cast out, the dumb man spoke. And the crowds marvelled, saying, "It has never yet thus appeared in Israel."
34 The Pharisees were saying, "By the ruler of demons he casts out the demons."
35 And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every malady.
36 And beholding the crowds, He felt compassion concerning them because they were distressed and dejected, as sheep not having a shepherd.
37 Then He says to His disciples, "The harvest is plentiful but the workers few;
38 "you pray therefore the Lord of the harvest so that He may send forth workers into His harvest."

Matthew Chapter Ten

1 And having called to His twelve disciples, He gave them authority (over) unclean spirits in order to cast them out and to heal every disease and every malady.
2 And of the twelve apostles the names are these: first, Simon being called Peter and Andrew his brother, and James the (son) of Zebedee and John his brother,
3 Phillip and Bartholomew, Thomas and Matthew the tax collector, James the (son) of Alpheus and Thaddeus,
4 Simon the Cananaean and Judas Iscariot, the one also who betrayed Him.
5 Jesus sent forth these twelve commanding them, saying, "Do not go into the way of the gentiles, and do not go into a city of the Samaritans;
6 "but go rather to the lost sheep of the house of Israel.
7 "And going, preach, saying that the kingdom of heaven has drawn near.
8 "Heal (the) sick, raise (the) dead, cleanse (the) lepers, cast out demons; you received freely, give freely.
9 "Do not procure gold neither silver nor copper for your (money) belts,
10 "no knapsacks for (your) journey, neither two tunics nor sandals or staff; for the workman is worthy of his food.
11 "Into whichever city or village you enter, inquire who in it is worthy; and abide there until when you leave.
12 "And going into a home greet it.
13 "And if then the home is worthy, let your peace be upon

it but if it is not worthy, let your peace return to you.
14 "And whoever does not receive you neither hears your words, go out from that home or that city, and shake off the dust of your feet.
15 "Surely, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.
16 "Behold, I send you as sheep in the midst of wolves; be therefore wise as serpents and guileless as doves.
17 "And be careful of men for they will deliver you into councils, and in their synagogues they will scourge you;
18 "and you will be brought before both governors and kings for My sake for a testimony to them and to the gentiles.
19 "But when they deliver you up, do not worry how or what you will say; for it will be given you in that hour what you shall say.
20 "For you are not the ones speaking but the Spirit of the Father (is) the one speaking in you.
21 "But brother shall deliver up brother to death, and a father a child, and children shall rise up against parents, and have them put to death.
22 "And you will be hated by all on account of My name; but the one remaining (steadfast) to the end--this one will be saved.
23 "And whenever they persecute you in this city, flee to another; for surely I say to you, you absolutely will not finish (going through) the cities of Israel until the Son of man comes.
24 "A disciple is not above his teacher nor a servant above his master.
25 "It is sufficient to the disciple that he become as his teacher and the servant as his master. If they termed the houseruler Beelezebul, how much more His house members?
26 "Therefore, do not fear them; for nothing has been concealed which will not be revealed, and hid which will not be made known.
27 "What I say to you in the darkness, you speak in the light; and what you hear in the ear, proclaim on the housetops.
28 "And do not fear from those killing the body but are not able to kill the soul; but fear rather the one being able to destroy the soul and the body in hell.
29 "Are not two sparrows sold for an assarion[1]?" And (yet) not one of them falls to the earth without your Father's (knowledge).
30 "But even all the hairs of your head are numbered.
31 "Therefore, do not be afraid; you are more valuable than many sparrows.
32 "Therefore, everyone who will confess Me before men, I also will confess him before My Father in heaven.
33 "But whoever denies Me before men, I also will deny

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[1]Coin worth 1/10 of denarius, common day's wage.

him before My Father in heaven.
34 "Do not think that I came to bring peace upon the earth; I came not to bring peace but a sword.
35 "For I came to divide a man **against his father, and a daughter against her mother, and a bride against her mother-in-law,**
36 "and the **enemies of the man (will be those) of his own household.**[1]
37 "The one loving father or mother above Me is not worthy of Me;
38 "and who does not take his cross and follow after Me is not worthy of Me.
39 "The one finding his life shall lose it, and the one saving his life for the sake of Me, will find it.
40 "The one receiving you, receives Me, and the one receiving Me receives the One having sent Me.
41 "The one receiving a prophet in the name of a prophet shall receive a reward of a prophet and the one receiving a righteous (man) in the name of a righteous (man) shall receive a reward of a righteous (man).
42 "And whoever gives one of these little ones only a cup of cold water to drink in the name of a disciple, surely, I say to you, he will absolutely not lose his reward.

Matthew Chapter Eleven

1 And it happened when Jesus finished instructing His disciples, He went from there to teach and preach in their cities.
2 But John having heard in the jail the works of Christ, having sent through his disciples,
3 said to Him, "Are you the one coming or may we expect another?"
4 And Jesus answering said to them, "Going, report to John what you hear and see:
5 "Blind receive sight and lame walk, lepers are cleansed and deaf hear, and dead are raised and poor have good news announced;
6 "and blessed is whoever may not be caused to stumble by Me."
7 And as these were going away, Jesus began to say to the crowds concerning John, "What did you go out into the wilderness to view? A reed shaken by wind?
8 "But what went you out to see? A man having been clothed in soft raiment? Behold, the ones wearing soft raiment are in the houses of the kings.
9 "But what went you out to see? A prophet? Yes, I say to you, and much more than a prophet.
10 "This is concerning whom it has been written, '**Behold I send my messenger before you, who will prepare** (your) **way before** (you).'[2]
11 "Surely, I say to you, there has not arisen among (those) born of woman greater than John the Baptist, but the least in the kingdom of heaven is greater than he is.

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[1]Micah 7:6

[2]Ex. 23:20; Mal. 3:1

12 "From the days of John the Baptist until now the kingdom of heaven is taken by violence, and violent (people) seize it.
13 "For all the prophets and the Law prophesied until John.
14 "And if you are willing to receive (it), this is Elijah the one about to come.
15 "Let the one having ears, hear.
16 "But to what shall I liken this generation? It is like children sitting in the market places calling to one another,
17 "saying, 'We played the flute to you, and you did not dance. We sang a dirge, and you did not mourn.'
18 "For John came, neither eating or drinking, and they say, 'He has a demon.'
19 "The Son of man came eating and drinking, and they say, 'Behold, a gluttonous man and a wine-drinker, a friend of tax collectors and sinners.' But wisdom was justified by her works."
20 Then He began to denounce the cities in which He had done His many miracles, because they did not repent.
21 "Woe to you, Chorazin! Woe to you Bethsaida! Because if the miracles being done by Me were done in Tyre and Sidon they would have repented in sackcloth and ashes long ago.
22 "However, I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you.
23 "And you, Capernaum, **will** not **be lifed up to heaven; you will be cast down to Hades,**[1] because if the miracles having been done in you were done in Sodom, it would have remained until this day.
24 "However, I say to you, it shall be more tolerable for the land of Sodom in the day of judgment than for you."
25 In that time Jesus answering said, "I honor You, Father, Lord of heaven and earth because You hid these (words) from wise and discerning (people), and revealed them to little children.
26 "Yes, Father, for thus it was well pleasing before You.
27 "Everything was delivered unto Me by the Father; and no one knows the Son except the Father, neither does anyone know the Father except the Son, and whomever the Son may determine to reveal (Him).
28 "Come to Me, all the weary and heavy laden, and I will give you rest.
29 "Take My yoke upon you and learn from Me, because I am meek and lowly in heart, and find rest for your souls.
30 "For My yoke is easy and My burden is light."

Matthew Chapter Twelve

1 In that time Jesus went through the grain fields on the Sabbath. And His disciples were hungry, and began to pick and eat the heads (of grain).
2 But the Pharisees beholding (this) said to Him, "Behold, your disciples are doing what it is not lawful to do on the Sabbath."

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[1]Isaiah 14:13,15

Matthew 12:3 - 25

3 But He said to them, "Have you not read what David did when he was hungry, and those with him?
4 "How he went into the house of God and ate the loaves of presentation which it was not lawful for him to eat nor those with him, except the priests only?
5 "Or have you not read in the Law that the priests on the Sabbath in the temple desecrate the Sabbath, and are innocent?
6 "But I say to you that (One) greater than the temple is here.
7 "But if you had known what it is, '**I desire mercy and not sacrifice,**'[1] you would not have condemned the innocent.
8 "For the Son of man is Lord of the Sabbath."
9 And departing from there, He went into their synagogue.
10 And behold (there was) a man having a withered hand. And they questioned Him saying, "Is it lawful to heal on the Sabbath?"--in order that they might accuse Him.
11 And He said to them, "What man is there among you who has one sheep, and if this one falls into a pit on the Sabbath will not grasp and raise it?
12 "Therefore of how much more worth is a man than a sheep! So that it is lawful to do well on the Sabbaths."
13 Then He says to the man, "Stretch forth your hand." And he stretched (it) out, and it was restored healthy as the other.
14 And the Pharisees having gone out, counseled together against Him so that they might kill Him.
15 But Jesus knowing (this) departed from there. And many (people) followed Him. And He healed them all.
16 And He warned them that they not make Him manifest;
17 in order that what was written through Isaiah the prophet might be fulfilled, saying:
18 **"Behold, My servant[2] whom I chose; My beloved in whom My soul is well pleased; I will place My Spirit upon Him, and He will announce judgment[3] to the gentiles.**
19 **"He will not quarrel or shout, neither will any hear His voice in the streets.**
20 **"A reed having been crushed, He will not break (apart), and a smoldering wick, He will not snuff out,**[4] until when **He brings forth judgment[3] to victory;**
21 **and gentiles will hope in His name."**[5]
22 Then a demon-possessed man, blind and mute, was brought to Him and He healed him, so that the mute spoke and saw.
23 And all the crowds were amazed,[6] and were saying, "Can not this be the Son of David?"
24 But the Pharisees having heard said, "This one does not cast out demons except by Beelzebul, prince of demons."
25 But knowing their thoughts, He said to them, "Every kingdom divided against itself is made desolate and every city or home divided against itself shall not stand.

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[1]Hosea 6:6 [2]Or "child" [3]Or "justice" [4]Lit. "quench"
[5]Isaiah 42:1-4 [6]Basis of word "acstatic"

26 "And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?
27 "And if I cast out demons by Beelzebul, by whom do your sons cast (them) out? On account of this they will be your judges.
28 "But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.
29 "Or how is it possible for anyone to enter into the home of the strong man and plunder his possessions, if he does not bind the strong man and then raid his home?
30 "The one not being with Me is against Me, and the one not gathering together with Me, scatters abroad.
31 "On this account I say to you, every sin and blasphemy shall be forgiven to men, but the blasphemy of the Spirit will not be forgiven.
32 "And whoever may speak a word against the Son of man, it will be forgiven to him; but whoever may speak against the Holy Spirit, it will not be forgiven to him, neither in this age nor the coming one.
33 "Either you make the tree good and its fruit good or you make the tree rotten and its fruit rotten; for by the fruit of the tree it is known.
34 "Progeny of vipers, how are you able to speak good (words) being wicked (men)? For out of the abundance of heart the mouth speaks.
35 "The good man out of the good treasure brings forth good (deeds), and the wicked man out of the wicked treasures brings forth wicked (deeds).
36 "But I say to you that every careless[1] word which men shall speak, they will give account concerning such word in a day of judgment.
37 "For out of your words you shall be justified, and out of your words you shall be condemned."
38 Then certain of the scribes and Pharisees answered Him saying, "Teacher, we wish to see a sign from you."
39 But He answering said to them, "An evil and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of Jonah the prophet.
40 "For even as **Jonah was in the belly of the sea-monster three days and three nights,**[2] thus shall the Son of man be three days and three nights in the heart of the earth.
41 "Men of Nineveh shall rise up in the judgment with this generation and condemn it, because they repented toward the preaching of Jonah, and behold a greater than Jonah is here.
42 "The Queen of the South shall rise up in the judgment with this generation and condemn it because she came from the limits of the earth to hear the wisdom of Solomon and behold, a greater than Solomon is here.
43 "But when the unclean spirit goes out from a man, it goes through waterless places seeking rest and does not find it.

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[1]Or "idle"

[2]Jonah 1:17

44 "Then he says, 'I will return to my house from whence I went out,' and coming he finds it unoccupied, having been swept, and having been put in order.
45 "Then he goes and takes with himself seven other spirits more wicked than himself, and entering in dwells there; and the last (conditions) of the man becomes worse that the first (ones). Thus it shall be to this wicked generation."
46 While He was still speaking to the crowds, behold, His mother and brothers had stood without, seeking to speak to Him.
47 And a certain one said to Him, "Behold, your mother and brothers have stood seeking to speak to you."
48 But answering He said to the one speaking to Him, "Who is My mother and who are My brothers?"
49 And stretching out His hand upon His disciples, He said, "Behold, My mother and My brothers;
50 "For whoever does the will of My Father in heaven, this one is My brother and sister and mother."

Matthew Chapter Thirteen

1 In that day, Jesus having gone out of the home, sat by the side of the sea.
2 And great crowds gathered together about Him, so that He entered into a boat to sit, and all the crowd stood upon the shore.
3 And He spoke many (lessons) in parables saying, "Behold the sower went forth to sow.
4 "And indeed some (seeds) he sowed fell beside the road, and birds coming ate them up.
5 "But others fell on rocky places where it had not much earth, and immediately it sprang up because it did not have any depth of earth.
6 "But the sun arising, they were scorched, and because they did not have root, they withered away.
7 "And other (seeds) fell among thorns, and the thorns came up and choked them.
8 "But others fell on the good earth, and was giving fruit, indeed one a hundredfold, and one sixty, and one thirty.
9 "Let the one having ears, hear."
10 And the disciples coming to Him said, "Why do you speak to them in parables?"
11 Answering He said to them that, "It has been given to you to know the mysteries of the kingdom of heaven, but to those it has not been given.
12 "For whoever has, it shall be given to him, and he shall have in abundance; but whoever does not have, also what he has shall be taken away from him.
13 "On account of this I speak to them in parables, that seeing, they see not, and hearing they hear not, neither do they understand.
14 "And in them is surely being fulfilled the prophet Isaiah, saying, **'In hearing, you will hear, but certainly not understand, and seeing you also will certainly not know.**

15 '**The heart of this people was hardened, and with their ears they scarcely hear, and they shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart and turn again, and I will heal them.**'[1]
16 "But blessed are your eyes because they see, and your ears because they hear.
17 "For surely, I say to you that many prophets and righteous (men) desired to see what you see, and did not see, and to hear what you hear, and did not hear.
18 "Therefore, hear the parable of the sower.
19 "Everyone hearing the word of the kingdom and not understanding, the wicked one cames and snatches away that having been sown in his heart; this is the seed beside the road.
20 "But the seed upon the rocky places, this is the one hearing the word, and immediately with joy receiving it.
21 "And he has not root in himself, but exists for awhile, but when tribulations or persecutions come on account of the word, immediately he stumbles (and falls away).
22 "But the seed among thorns, this is the one hearing the word; and the worries of this age and the deception of riches choke the word, and he becomes unfruitful.
23 "But the seed on the good earth, this is the one hearing the word and understanding, who assuredly bears fruit and produces, one indeed a hundredfold, one sixty and one thirty."
24 Another parable He presented to them saying, "The kingdom of heaven can be compared to a man sowing good seed in his field.
25 "But while men were sleeping his enemy came, and sowed weeds[2] in midst of his wheat; and departed.
26 "And when the grain sprouted and produced fruit, then also the weeds appeared.
27 "And the servants coming to the householder said to him, 'Lord, did you not sow good seed in your field? Therefore from where does it have weeds?'
28 "And he said to them, 'An enemy did this.' And the servants say to him, 'Do you want therefore that going we pull them up?'
29 "But he says to them, 'No, lest pulling up the weeds you root up with them the wheat.
30 'Let them grow together till the harvest and in the time of harvest I will say to the harvesters, "Pull up first the weeds and bind them in bundles to burn them; and the wheat gather together into my barn."'"
31 Another parable He presented to them saying, "The kingdom of heaven is like a grain of mustard, which taking, a man sowed in his field.
32 "Which indeed is the smallest of all seeds, and when it is full grown is greater than the (garden) plants; and

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[1]Isaiah 6:9,10 [2]Lit. "darnel" a weed resembling wheat

becomes a tree, so that the birds of the heaven come and nest in its branches."
33 Another parable He spoke to them, "The kingdom of heaven is like leaven which a woman taking hid in three sata[1] of meal until the whole was leavened."
34 All these (lessons) Jesus spoke in parables to the crowds, and apart from a parable He was not speaking to them.
35 So that the word having been spoken through the prophet was fulfilled, saying, **"I will open my mouth in parables; I will utter that having been hidden from the foundation of the world."**[2]
36 Then leaving the crowds, He went into the home; and His disciples went to Him saying, "Explain to us the parable of the weeds in the field."
37 And answering He said to them, "The one sowing the good seed is the Son of man.
38 "The field is the world; and the good seed, these are the sons of the kingdom; but the weeds are the sons of the wicked (one).
39 "And the enemy, the one sowing them is the devil; the harvest is the end of (the) age, and the harvesters are the angels.
40 "Therefore, just as the weeds are pulled up, and are burned in fire, thus it shall be at the end of the age.
41 "The Son of man will send forth His angels, and they will pull out of His kingdom all that causes (one) to stumble, and those doing the lawlessness,
42 "and they will cast them into the furnace of fire; there shall be weeping and gnashing of teeth.
43 "Then the righteous will shine as the sun in the kingdom of their Father. The one having ears, let him hear.
44 "The kingdom of heaven is like a treasure having been hid in the field, which a man finding hid, and from his joy goes and sells all whatever he has and buys that field.
45 "Again the kingdom of heaven is like a merchant man seeking beautiful pearls;
46 "and finding one very valuable pearl, going he disposed of all whatever he had, and bought it.
47 "Again the kingdom of heaven is like a net having been cast into the sea, and gathered all kinds (of fish);
48 "which when it was filled, having brought it up on the shore and sitting down, they collected the good (fish) into containers, and the worthless they cast out.
49 "Thus it will be at the end of the age; the angels will come forth and separate the wicked out of the midst of the righteous,
50 "and cast them into the furnace of fire; and there shall be weeping and gnashing of teeth.
51 "Have you understood all these (lessons)?" They say to

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[1]A measure equal to about a peck and a half [2]Psalm 78:2

Him, "Yes."
52 And He said to them, "On account of this every scribe having become a disciple in the kingdom of heaven is like a man, a householder who brings out of his treasures new and old."
53 And it happened when Jesus ended these parables, He went out from there.
54 And going into His home town, He was teaching in their synagogue, so that they were astonished and were saying, "From where (comes) this wisdom and miraculous power?
55 "Is not this the carpenter's son? Is not His mother called Mary, and his brothers James and Joseph and Simon and Jude?
56 "And His sisters, are they not all here with us? From where therefore comes to this one all these (abilities)?"
57 And they were offended by Him. But Jesus said to them, "A prophet is not without honor except in his own home town and in his home."
58 And He did not do there many miracles on account of their unbelief.

Matthew Chapter Fourteen

1 At that time Herod the tetrarch heard the report about Jesus.
2 And said to his servants, "This is John the Baptist; he was raised from the dead and on account of this, mighty miracles are being done by him."
3 For Herod, having seized John, bound him and placed him in prison on account of Herodias, the wife of his brother Philip.
4 For John was saying to him, "It is not lawful for you to have her."
5 And wishing to kill him, he feared the crowd because they held him as a prophet.
6 But the birthday of Herod having come, the daughter of Herodias danced in the midst, and pleased Herod.
7 So that he promised with an oath to give her whatever she asked.
8 And prompted by her mother she said, "Give to me here on a wooden dish the head of John the Baptist."
9 And the king being grieved, on account of the oaths and the people dining with him, commanded it to be given.
10 And sending he had John beheaded in the prison.
11 And his head was brought upon a wooden dish, and was given to the young girl; and she gave it to her mother.
12 And his disciples coming took his corpse and buried it; and coming they reported to Jesus.
13 And Jesus hearing (this), departed from there in a boat to a wilderness place by Himself; and the crowds followed Him on foot from the cities.
14 And coming out, He saw a great crowd coming, and was compassionate toward them, and healed their sick.
15 Evening having come the disciples came to Him saying, "This is a wilderness place and the hour already past;

send away the crowds so that going into the villages they might buy food for themselves."
16 But Jesus said to them, "They need not depart. You give to them to eat."
17 But they say to Him, "We have not here except five loaves and two fish."
18 And He said to them, "Bring them here to Me."
19 And having commanded the crowds to be seated upon the ground, taking the five loaves and the two fish, looking up into the heaven, He blessed them and breaking gave the loaves to the disciples, and the disciples to the crowds.
20 And all ate and were satisfied; and they took up the left overs of the fragments twelve baskets full.
21 And the ones eating were as five thousand men apart from women and children.
22 And immediately He compelled His disciple to embark in the boat, and to go before Him to the other side, until He might send away the crowds.
23 And sending away the crowds, He went up into the mount by Himself to pray. And evening having come, He was there alone.
24 And the boat already had gone many stadia[1] from the land, being distressed by the waves for the wind was against (them).
25 But in the fourth watch of the night He came to them, walking upon the sea.
26 But the disciples, beholding Him walking upon the sea, were troubled saying that, "It is a ghost."[2] And from fear they cried out.
27 But immediately Jesus spoke to them saying, "Take courage it is I, be not fearful."
28 And Peter answering Him said, "Lord, if it is You, You command me to come to You upon the waters."
29 And He said, "Come." And going down from the boat Peter walked upon the waters, and came to Jesus.
30 But seeing the wind, he became fearful, and beginning to sink, cried out saying, "Lord, save me."
31 And immediately Jesus stretched out His hand and grasped him and says to him, "O you of little faith, why did you doubt?"
32 And when they came up into the boat, the wind abated.
33 And the ones in the boat worshipped Him saying, "Truly You are the Son of God."
34 And having crossed over they came to the land at Gennesaret.
35 And the men in that place recognizing Him, sent into the whole surrounding country, and brought to Him all those having illness;
36 and were pleading Him that they might only touch the tassels of His cloak; and whoever touched were healed.[3]

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[1]A stadion was 606.9 feet, sometimes translated "furlong."
[2]Lit. "a phantom"
[3]Lit. "completely saved"

Matthew Chapter Fifteen

Matthew 15:1 - 23

1 Then Pharisees and scribes came to Jesus from Jerusalem saying,
2 "Why do your disciples violate the tradition of the elders? For they do not wash their hands (ceremonially) when they eat bread."
3 But answering He said to them,"Why also do you yourselves violate the commandment of God through your tradition?
4 "For God said, '**Honor father and mother.**'[1] And '**Let the one speaking evil of father or mother be put to death.**'[2]
5 "But you say, 'Whoever may say to father or mother, "It is a gift (to God) whatever of mine you might be owed."'
6 "He (who does this) absolutely does not honor his father or his mother; and you nullify the word of God on account of your traditions.
7 "Hypocrites, Isaiah prophesied well of you saying,
8 '**This people honor me with their lips, but their heart is far away from Me;**
9 '**In vain they worship Me, teaching as doctrines the rules of men.**'"[3]
10 And calling the crowd to Himself, He said to them, "Hear and understand;
11 "not that going into the mouth defiles the man, but that coming out of the mouth defiles the man."
12 Then His disciples coming, say to Him, "Do you know that the Pharisees having heard (this) word were offended"?
13 And answering He said, "Every plant which my heavenly Father has not planted shall be rooted up.
14 "Leave them alone; they are blind guides. And if the blind lead the blind, they both shall fall into a pit."
15 But Peter answering said to Him, "Explain the parable to us."
16 And He said, "Are you also still without understanding?
17 "Do you not perceive that everything going into the mouth passes into the stomach, and is cast out into a drain?
18 "But that coming out of the mouth comes out of the heart and that defiles the man.
19 "For out of the heart comes evil deliberations, murders, adulteries, sexual sins, thefts, false witnesses, blasphemies.
20 "These are what defileth the man, but to eat with hands unwashed does not defile the man."
21 And going out from there, Jesus departed into the region of Tyre and Sidon.
22 And behold a Canaanite woman from that area, coming out, cried out saying, "Have mercy on me, Lord, son of David, my daughter is terribly demon possessed."
23 But Jesus did not answer her a word. And His disciples coming to (Him) asked Him saying, "Send her away because she keeps crying out after us."

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[1]Ex. 20:12; Deut. 5:16 [2]Ex. 21:17 [3]Isaiah 39:13 (Sept.)

24 But answering He said, "I was not sent except to the lost sheep of the house of Israel."
25 But she coming, worshipped Him saying, "Lord, help me!"
26 But answering He said, "It is not good to take the bread of the children and cast it to the dogs."
27 And she said, "Yes, Lord, for even the dogs eat from the crumbs that fall from the table of their masters."
28 Then Jesus answering said to her, "O woman, your faith is great; let it be to you as you desire." And her daughter was healed from that hour.
29 And returning from there Jesus came beside the sea of Galilee, and going up into the mount was sitting there.
30 And great crowds came to Him having with them the lame, blind, injured, mute and many others, and laid them at His feet, and He healed them;
31 so that the crowd marvelled seeing mute (ones) speaking, injured restored, and lame walking, and blind seeing; and they glorified the God of Israel.
32 And Jesus calling the disciples to Him said, "I have compassion on the crowd because they are remaining with Me already three days and they have not anything they may eat; and I do not wish to send them away hungry, lest they collapse on the way."
33 And His disciples say to Him, "Where would we have in this wilderness place so much bread to feed a crowd such as this?"
34 And Jesus says to them, "How many loaves do you have?" And they said, "Seven and a few small fish."
35 And having told the crowd to be seated on the ground,
36 He took the seven loaves and the fish, and having given thanks, He broke (the bread), and gave to the disciples, and the disciples to the crowd.
37 And all ate and were satisfied; and they took up of the surplus of the broken (bread) seven baskets full.
38 And the ones eating were four thousand men apart from the women and children.
39 And sending away the crowds, He went up into the boat, and came into the area of Magadan.

Matthew Chapter Sixteen

1 And the Pharisees and Sadducees coming to (Him), testing (Him), asked (of) Him to show them a sign out of heaven.
2 But answering He said to them, "Evening coming, you say 'Fair (weather) for the sky[1] is red.'
3 "And in the morning, 'Stormy today for the sky[1] is gloomy.' Indeed you know to discern the appearance[2] of the sky[1] but are not able to discern the signs of the times.
4 "An evil and adulterous generation seeks after a sign, and a sign shall not be given to it except the sign of Jonah." And leaving them He went away.
5 And the disciples going to the other side forgot to take bread.
6 But Jesus said to them, "Watch and take heed of the

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[1]Lit. "heaven" [2]Lit. "face"

leaven of the Pharisees and Sadducees."
7 And they were reasoning among themselves, saying, "(Is it) because we did not take bread?"
8 But Jesus knowing said, "Little faith (ones), why are you reasoning among yourselves that you have not bread?
9 "Do you not know nor remember the five loaves of the five thousand, and how many large baskets you took (up)?
10 "Nor the seven loaves of the four thousand, and how many baskets you took (up)?
11 "How do you not perceive that I did not speak to you concerning bread? But take heed of the leaven of the Pharisees and Sadducees."
12 Then they understood that He spoke to them not to take heed of the leaven of bread, but of the teachings of the Pharisees and Sadducees.
13 And Jesus going into the area of Caesarea-Philippi asked His disciples saying, "Whom do men say that the Son of man is?"
14 And they said, "Indeed they (say) John the Baptist, others Elijah, others Jeremiah or one of the prophets."
15 He says to them, "But whom do you say I am?"
16 And Simon Peter answering said, "You are the Christ, the Son of the living God."
17 And Jesus answering said to him, "Blessed are you Simon Bar-Jonah, because flesh and blood did not reveal (this) to you but My Father Who (is) in heaven.
18 "And I also say to you that you are Peter[1] and upon this rock[2] I will build My church, and the gates of Hades[3] shall not be able to withstand it.
19 "I will give to you the keys of the kingdom of heaven, and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven."
20 Then He instructed His disciples that they tell no one that He is the Christ.
21 From then Jesus began to show His disciples that He must go to Jerusalem, and to suffer much from the elders and chief priests and scribes, and be killed, and on the third day be raised up.
22 And Peter taking Him aside, began to rebuke Him saying, "Mercy (of God) to you, Lord! This shall absolutely not be for you.
23 But turning He said to Peter, "Get behind Me, Satan! You are a stumbling block for Me because you do not think the (ways) of God but the (ways) of men.
24 Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross and follow Me.
25 "For whoever desires to save his life[4] will lose it, but whoever loses his life[4] on account of Me will find it.

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[1]Peter means "rock" as rock of Gibraltar of Satan's kingdom.
[2]A large rock, bed rock, mother lode
[3]Abode of spirits of dead, figure
[4]Or "soul"

26 "For what profit shall it be to a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?
27 "For the Son of man is going to come in the glory of His Father with His angels, and then He shall recompense each according to his practice.
28 "Surely, I say to you that certain ones are standing here who will not taste death until when they see the Son of man coming in His kingdom."

Matthew Chapter Seventeen

1 And after six days Jesus takes Peter and James and John his brother, and brings them up on a high mountain by themselves.
2 And He was transformed before them, and His face shone as the sun, and His garments became white as the light.
3 And behold, Moses and Elijah was seen by them, talking with Him.
4 But Peter answering said to Jesus, "Lord, it is good for us to be here. If You desire I will make here three tents; one for You, one for Moses and one for Elijah."
5 While he was still speaking, behold a bright cloud shone over them, and behold, a voice from out of the clouds, saying, "This is My beloved Son in Whom I am well pleased. You hear Him!"
6 And His disciples having heard, fell upon their face and were very fearful.
7 And Jesus came to them and touching them said, "Rise up, and do not be afraid."
8 And lifting their eyes they saw no one except Jesus only.
9 And as they came down from the mountain Jesus commanded them saying, "Tell the vision to no one until when the Son of man is raised out of the dead."
10 And the disciples asked Him saying, "Why therefore do the scribes say that it is necessary for Elijah to come first"?
11 And answering He said, "Elijah indeed is coming and will restore all.
12 "But I say to you that Elijah came already, and they did not recognize him, but did to him whatever they desired; thus also the Son of man is about to suffer by them."
13 Then the disciples understood that He spoke to them concerning John the Baptist.
14 And as they came to the crowd, a man came to Him falling on his knees before Him,
15 and said, "Lord, have mercy on my son because he is an epileptic, and suffers badly for he often falls into the fire, and often into the water.
16 "And I have brought him to your disciples, and they were not able to heal him."
17 And Jesus answering said, "O faithless and perverted generation, until when shall I be with you? Until when shall I put up with you. Bring him here to Me."
18 And Jesus rebuked him and the demon went out from him;

and the child was healed from that hour.
19 Then the disciples coming to Jesus privately said, "Why were we not able to cast it out?"
20 And He says to them, "Because of your little faith; for surely, I say to you, if you have faith as a grain of mustard, you say to this mountain, 'Move from here to there,' and it shall be moved; and nothing will be impossible to you."
21 [Not in older manuscripts.][1]
22 But they returning into Galilee, Jesus said to them, "The Son of man is about to be delivered up into the hands of men,
23 "and they will kill Him, and on the third day He will be raised up." And they were very saddened.
24 And when they came to Capernaum, the ones collecting the two drachma[2] came to Peter and said, "Does your teacher not pay the two drachma?"
25 He says "Yes." And going into the home Jesus spoke first to him saying, "What do you suppose, Simon? From whom do the kings of the earth take customs or poll tax? From their sons or strangers?"
26 And (he) saying, "From strangers," Jesus said to him, "So therefore the sons are free."
27 "But in order that we do not become a stumbling block to them, going to the sea, cast a hook, and take the first fish coming up, and opening its mouth you will find a stater;[3] taking that, you give to them for you and Me."

Matthew Chapter Eighteen

1 In that hour the disciples came to Jesus saying, "Who then is greatest in the kingdom?"
2 And calling to (Him) a little child, He stood it in the midst of them,
3 and said, "Surely, I say to you, unless you are changed and become as the little children, you will absolutely not enter into the kingdom of heaven.
4 "Whoever therefore shall humble himself as this little child, this is the greatest in the kingdom of heaven.
5 "And whoever receives one child such as this in My name receives Me.
6 "And whoever causes one of these little ones believing in Me to stumble, it would be better for him that a heavy millstone be hung around his neck and he be drowned in the depth of the sea.
7 "Woe to the world for stumbling blocks! For it is certain for stumbling blocks to come; however, woe to the man through whom the stumbling block comes.
8 "And if your hand or your foot causes you to stumble, cut it off and cast it from you; it is good for you to enter life injured or lame than having two hands or two feet to

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[1]"But this kind does not come out except by prayer and fasting." [2]A temple tax equal of two denarii or two day's wage. [3]Equal to Hebrew shekel or four drachmas

be cast into the eternal fire.
9 "And if your eye causes you to stumble, pry it out and cast it from you; it is good for you to enter into life with one eye than having two eyes to be cast into the hell of fire.
10 "Watch (that) you do not despise one of these little ones, for I say to you that their angels in heaven always see the face of My Father in heaven.
11 [Not in older manuscripts.][1]
12 "What does it seem to you? If a hundred sheep belong to a certain man, and one of them strayed away, does he not leave the ninety-nine on the mountains, and going seek the one having strayed away?
13 "And if he happens to find it, surely, I say to you, he rejoices over it more than over the ninety-nine not having strayed away.
14 "Thus it is not the will before your Father in heaven that one of these little ones be lost.
15 "But if your brother commits a sin against you, go (and) reprove him between you and him privately. If he listens to you, you have gained your brother.
16 "But if he does not listen, then take with you one or two in order that by the mouth of two or three witnesses every word may be established.
17 "But if he refuses to listen to them, speak to the church; and if he refuses to listen to the church, let him be to you as the pagan and the tax gatherer.
18 "Surely, I say to you, whatever you bind upon earth shall have been bound in heaven, and whatever you loose upon earth shall have been loosed in heaven.
19 "Again I say to you that if two of you agree on earth concerning every matter which they may ask, it shall be done for them by my Father in heaven.
20 "For where two or three are gathered together in My name there I am in their midst.
21 Then Peter coming to (Him) said to Him, "Lord, how often will my brother sin against me and I shall forgive him? Until seven times?"
22 Jesus says to him, "I say to you not until seven times but until seventy times seven.
23 "On account of this the kingdom of heaven can be likened to a man, a king, who desired to settle account with his slaves.
24 "And beginning to make settlement one was brought to him who owed ten thousand talents.[2]
25 "But not having (money) to repay, the lord commanded him to be sold and his wife and his children and all whatever he has, and it would be repaid.
26 "Then the slave falling down worships him, saying, 'Be longsuffering toward me, and I will repay all to you.'
27 "And the lord of that slave, having compassion loosed

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[1] "For the Son of man came to seek and to save the lost."
[2] One talent = 6,000 denarii

him and forgave his debt.
28 "And that slave, going out, found one of his fellow slaves who owed him a hundred denarii[1]; and grasping him was choking (him) saying, 'Repay me what you owe.'
29 "Therefore, falling down the fellow slave pleaded with him saying, 'Be longsuffering toward me, and I will repay you.'
30 "But he would not, but taking him away, cast him into prison until he would repay that being owed.
31 "Therefore, his fellow slaves seeing what happened, were made very sad, and going reported to their lord all that happened.
32 "Then his lord calling him forward says to him, 'Wicked servant, all that debt I forgave you since you begged me;
33 'was it not necessary that you also be merciful to your fellow slave, as I also showed mercy to you?'
34 "And his lord being angry delivered him to the jailors[2] until he should repay all being owed.
35 "Thus also My Father in heaven will do to you if you do not forgive each one his brother from your hearts."

Matthew Chapter Nineteen

1 And it happened when Jesus finished these words, He departed from Galilee, and came into the area of Judea on the other side of the Jordan.
2 And great crowds followed Him, and He healed them there.
3 And Pharisees came to Him, testing Him and saying, "Is it lawful for a man to divorce his wife for every reason?"
4 But answering He said, "Have you not read that the one creating from (the) beginning made them male and female?"
5 And He said, "On account of this a man shall leave his father and mother and shall be joined firmly to his wife, and the two shall be one flesh.
6 "So that they are no longer two but one flesh. Therefore, what God has yoked together let no man separate."
7 They say to Him, "Why therefore did Moses command to give a document of separation, and to divorce her?"
8 He says to them that, "Moses because of the hardness of your heart permitted you to divorce your wives, but from the beginning it had not been thus.
9 "But I say to you that whoever divorces his wife except for fornication,[3] and marries another practices adultery."
10 His disciples say to Him, "If this is the case of the man with his wife, it is profitable not to marry."
11 And He said to them, "Not everyone accepts this saying, but those to whom it has been given.
12 "For some are eunuchs who were born thus out of a mother's womb, and some are eunuchs who were made eunuchs by men, and some are eunuchs who made themselves eunuchs on account of the kingdom of heaven. Let the one being able to accept (this), accept it.
13 Then they brought to Him little children in order that

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[1] Denarius = a day's wage, [2] Lit. "torturers" [3] Sexual sin, here marital unfaithfulness

He might lay hands upon them and pray; but His disciples rebuked them.
14 But Jesus said, "Permit the little children, and do not forbid them to come to Me for of such as these are the kingdom of heaven."
15 And having laid hands on them, He departed from there.
16 And behold one coming to Him said, "Teacher, what good shall I do that I may have eternal life?"
17 And He said to him, "Why do you ask Me concerning the good? (Only) One is good. But if you desire to go into life, keep the commandments."
18 He says to Him, "Which (ones)?" But Jesus said, "These: **You shall not murder; you shall not commit adultery; you shall not steal; you shall not bear false witness;**
19 **"honor your father and mother;[1] and love your neighbor as yourself."[2]**
20 The young man says to Him, "All these I have kept. What still do I lack?"
21 Jesus says to him, "If you desire to be perfect, go, sell your belongings, and give to the poor, and you will have treasures in heaven, and come follow Me.
22 But the young man having heard this saying went away grieving, for he had many possessions.
23 And Jesus said to His disciples, "Surely, I say to you that a rich (man) will enter into the kingdom of heaven with difficulty.
24 "And again I say to you it is easier for a camel to go through the eye of a needle than a rich (man) to enter into the kingdom of God."
25 And His disciples hearing (this) were very astonished saying, "Who then is able to be saved?"
26 But Jesus looking up said to them, "With men this is impossible, but with God everything is possible."
27 Then Peter answering said to Him, "Behold, we have left all and followed You; what then shall there be for us"?
28 And Jesus said to them, "Surely, I say to you that you, the ones having followed Me in the regeneration, whenever the Son of man shall sit upon His throne of glory, you also shall sit upon twelve thrones judging the twelve tribes of Israel.
29 "And everyone who has left homes or brothers or sisters or fathers or mothers or children or fields on account of My name shall receive a hundredfold more, and shall inherit eternal life.
30 "And the first shall be last and the last first."

Matthew Chapter Twenty

1 "For the kingdom of heaven is like a man, a householder, who went out early in the morning to hire workers in his vineyard.
2 "And agreeing with the workers for a denarius a day, he sent them into his vineyard.
3 "And going out around the third hour he saw others in the

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[1]Ex. 20:12; Deut. 5:16-20 [2]Lev.19:18

market place standing idle.
4 "And he said to those, 'You go also into the vineyard, and whatever is just I will give you.'
5 "And they went. And again going out around the sixth and ninth hour, he did likewise.
6 "And going out around the eleventh hour, he found others standing, and says to them, 'Why have you stood here idle the whole day?'
7 "They say to him, 'Because no one has hired us.' He says, 'Go also into my vineyard.'
8 "And evening having come the lord of the vineyard says to his overseer, 'Call the workers, and pay them the wage beginning from the last until the first.'
9 "And the ones coming around the eleventh hour, each one received a denarius.
10 "And the ones having come first thought that they would receive more; and they also each one received a denarius.
11 "And receiving (it), they grumbled against the householder,
12 "saying, 'These last ones worked one hour, and you made them equal to us having endured the burden and the heat of the day.'
13 "But answering he said to one of them, 'Comrade, I do not do you wrong. Did you not agree with me for a denarius?
14 'Take your (pay) and depart. But I desire to give to this last (worker) as also to you.
15 'Is it not lawful for me to do what I desire with that which is mine? Or is your eye wicked because I am good.'
16 "Thus the last shall be first, and the first last."
17 And Jesus going up to Jerusalem took the twelve apart by themselves, and on the way said to them,
18 "Behold we go up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn Him to death.
19 "And they will deliver Him up to the gentiles to mock and scourge and crucify, and on the third day He will be raised up."
20 Then the mother of the sons of Zebedee came to Him with her sons worshipping, and asking something from Him.
21 And He said to her, "What do you desire?" She says to Him, "Speak that these my two sons may sit one on your right hand, and the other on your left in your kingdom."
22 Jesus answering said, "You do not know what you ask; are you able to drink the cup which I am about to drink?" They say to Him, "We are able."
23 He says to them, "Indeed you will drink My cup, but to sit on My right hand and on My left, this is not Mine to give, but to those for whom it has been prepared by My Father."
24 And the ten hearing (this) were indignant toward the two brothers.
25 But Jesus calling to them said, "You know that the

leaders of the gentiles lord over them and the great ones take authority over them.
26 "It shall not be thus among you; but whoever desires to be great shall be your servant.
27 "And whoever desires to be first shall be your slave.
28 "Even as the Son of man came not to be served, but to serve and to give His life a ransom for many."
29 And as they were going out of Jericho a great crowd followed them.
30 And behold two blind men sitting by the way, having heard that Jesus is passing by cried out, saying, "Lord, have mercy on us, Son of David."
31 But the crowd rebuked them that they should be silent; but they cried more (loudly) saying, "Lord, have mercy on us, Son of David."
32 And Jesus stopping called to them and said, "What do you desire (that) I do for you?"
33 They say to Him, "Lord, that our eyes be opened."
34 And having compassion (for them), He touched their eyes, and immediately they received sight, and followed Him."

Matthew Chapter Twenty-One

1 And when they drew near to Jerusalem and came to Bethany to the Mount of Olives, then Jesus sent two disciples
2 saying, "Go into the village opposite you and immediately you will find a donkey tied and a colt with her; loosing (it) bring (it) to Me.
3 "And if anyone says anything to you, say that their Lord has need, and immediately he will send them."
4 And this happened in order that what was spoken through the prophet might be fulfilled saying,
5 **"Say to the daughters of Zion, 'Behold your king is coming to you, meek and riding upon a donkey and upon a colt the foal[1] of a beast of burden."[2]**
6 And the disciples going and doing just as Jesus had instructed them,
7 brought the donkey and the colt, and placed garments upon them, and He sat upon them.
8 And a very large crowd spread their own garments in the way, and others were cutting down branches from the trees, and were spreading (them) in the way.
9 And the crowds going before and following Him were crying out, saying, "**Hosanna** to the Son of David, **'Blessed is the one coming in the name of the Lord;'**[3] Hosanna in the highest."
10 And as He entered into Jerusalem all the city was agitated, saying, "Who is this?"
11 But the crowds were saying, "This is the prophet, Jesus from Nazareth of Galilee."
12 And Jesus entered into the temple, and cast out all the ones selling and buying in the temple, and He overturned the tables of the money changers, and the seats of those

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[1]Lit. "son" [2]Isaiah 62:11 [3]Psalm 118:26

selling doves.
13 And He says to them, "It has been written, **'My house shall be called a house of prayer'**[1]; but you have made it **a den of robbers."**[2]
14 And they brought to Him blind and lame in the temple, and He healed them.
15 And the chief priests and the scribes seeing the marvelous (deeds) which He did, and the children crying out in the temple and saying, "Hosanna to the Son of David," were indignant,
16 and said to Him, "Do you hear what these are saying?" But Jesus said to them, "Yes; have you not read that, **'Out of the mouths of infants and nursing babies I have prepared praise?'"**[3]
17 And leaving them He went out, outside of the city into Bethany, and He lodged there.
18 And in the morning returning into the city He hungered.
19 And seeing one fig tree upon the way, He came upon it, and did not find (anything) on it except leaves only, and He says to it, "May there no longer be fruit from you forever." And instantly the fig tree was withered.
20 And the disciples seeing (this) marvelled, saying, "How instantly the fig tree was withered?"
21 Jesus answering said to them, "Surely, I say to you, if you have faith and do not doubt, not only will you do what (was done) of the fig tree, but even also you may say to this mount, 'Be taken up and be cast into the sea'; and it shall be done.
22 "And all whatever you ask in prayer believing, you will receive."
23 And when He came into the temple, teaching, the chief priests and elders of the people came to Him, saying, "By what authority do you do these (works), and who gave this authority to you."
24 But Jesus answering said to them, "I will ask you one word also, which if you tell me I also will tell you by what authority I do these (works).
25 "The baptism of John, from where was it? Out of heaven or of men?" But they were reasoning within themselves, saying, "If we say, 'Of heaven,' He will say, 'Why then did you not believe him?'
26 "If we say, 'Of men,' we fear the crowd, for they all have John as a prophet."
27 And answering Jesus they said, "We do not know." He also said to them, "Neither will I tell you by what authority I do these (works).
28 "And what do you suppose? A man had two children. And going to the first he said, 'Child, go today (and) work in the vineyard.'
29 "And answering he said, 'I will not,' but afterward regretting, he went.
30 "And going to the other he said likewise. And answering

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[1]Isa. 56:7 [2]Jer. 7:11 [3]Psalm 8:3 (Sept.)

he said, 'I go, lord;' and he did not go.
31 "Which of the two did the will of the father?" They say, "The first." Jesus says to them, "Surely, I say to you, the tax collectors and the harlots go into the kingdom of heaven before you.
32 "For John came to you in (the) way of righteousness and you did not believe him. But the tax collectors and the harlots believed him; but you seeing, were not regretful afterwards so as to believe him.
33 "Hear another parable. A man was a householder who **planted a vineyard, and placed a hedge around it, dug a winepress in it, and built a watchtower,**[1] and rented it out to farmers, and went on a journey.
34 "But when the time of harvest drew near, he sent his slaves to the farmers to receive his fruit.
35 "And the farmers taking his slaves, whom indeed they beat and killed and stoned.
36 "Again he sent other slaves more than the first, and they did to them likewise.
37 "Afterward he sent to them his son saying, 'They will show respect for my son.'
38 "But the farmers seeing the son, said within themselves, 'This is the heir, come, let us kill him and we will have his inheritance.'
39 "And taking him they cast him out of the vineyard, and killed (him).
40 "And when therefore the lord of the vineyard comes, what will he do to those farmers?"
41 They say to him "He will bring evil destruction on those evil men, and will rent out the vineyard to other farmers who will repay him the fruit in their times."
42 Jesus says to them, "Did you not ever read in the Scriptures, **'(The) stone that the ones building rejected, this became (the) head of (the) corner, this came about by the Lord, and is marvelous in our eyes.'**[2]
43 "On account of this I say to you that the kingdom of God shall be taken from you, and shall be given to a people producing fruit of it.
44 "And the one falling upon this stone will be shattered into pieces; upon whomever it falls it will grind into dust."
45 And the chief priests and the Pharisees hearing His parable, knew that He was speaking concerning them.
45 And seeking to seize Him they were afraid of the crowds, since they were holding Him as a prophet.

Matthew Chapter Twenty-Two

1 And Jesus answering again spoke to them in parables saying,
2 "The kingdom of heaven is like a man, a king, who made a wedding feast for his son.
3 "And he sent his slaves to call the ones having been invited to the wedding feast, and they were not willing to

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[1]Isaiah 5:1,2

[2]Psalm 118:22,23

come.
4 "Again he sent other slaves saying, 'Say to the ones having been invited, "Behold I have prepared my dinner, my oxen and my fatted cattle have been butchered, and all is ready; come to the wedding feast."'
5 "But not caring they departed; indeed one to his own field, and one upon his business;
6 "and the rest, seizing the slaves, mistreated them, and killed them.
7 "And the king was angry, and sending his armies destroyed those murderers, and burned their city.
8 "Then he says to his slaves 'Indeed the wedding is ready, but the ones having been called were not worthy.
9 'Therefore, go upon the cross sections of the streets, and whomever you find, call to the wedding feast.'
10 "And having gone, out those slaves gathered all those whom they found, both wicked and good, and the wedding was filled with dinner guests.
11 "But the king entering to behold the guests, saw there a man who was not clothed in wedding garments.
12 "And he says to him, 'Comrade, how do you come here not having wedding garments?' And he was silent.
13 "Then the king said to the servants, 'Binding him feet and hands, cast him into outer darkness; there shall be weeping and the gnashing of teeth.'
14 "For many are called but few chosen."
15 Then the Pharisees going out, took counsel together how they might ensnare Him with (His) word(s).
16 And they sent to Him their disciples with the Herodians saying, "Teacher, we know that you are truthful and teach the way of God in truth, and you are not concerned about anyone's (opinion of you), for you do not see men with any partiality.
17 "Therefore, we ask you, what does it seem to you; is it lawful to give poll-tax to Caesar or not?"
18 But Jesus knowing their wickedness said, "Why do you test Me, hypocrites?
19 "Show me the name of the poll-tax (coin)." And they brought to Him a denarius.
20 And He says to them, "Whose image and superscription is this?"
21 They say to Him, "Caesar's." Then He says to them, "Give back therefore what is Caesar's to Caesar, and what is God's to God."
22 And having heard, they marvelled, and leaving him they departed.
23 On that day Sadducees, who say there is no resurrection, came to Him and asked Him,
24 saying, "Teacher, Moses said, '**If any man dies not having children, his brother as next of kin should marry his wife and raise up seed to his brother.**'[1]
25 "And there was among us seven brothers; and the first

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[1]Deut. 25:5; Gen. 38:8

married (and) died, and not having seed, left his wife to his brother.
26 "Likewise also the second and the third, until the seventh.
27 "And afterward the wife died.
28 "Therefore, in the resurrection of which of the seven shall she be a wife? For they all had her (as a wife)."
29 And answering Jesus said to them, "You are deceived, not knowing the Scriptures neither the power of God;
30 "for in the resurrection there is neither marrying nor giving in marriage, but they are as angels in heaven.
31 "But concerning the resurrection of the dead, did you not read that having been spoken to you by God saying,
32 '**I am the God of Abraham and the God of Isaac and the God of Jacob;**'[1] God is not the God of dead (people), but living."
33 And having heard, the crowds were astonished because of His teaching.
34 But the Pharisees having heard that He silenced the Sadducees, gathered together.
35 And one of them, a lawyer, asked, testing Him,
36 "Teacher, which is the greatest commandment in the Law?"
37 And He said to him, "**You shall love (the) Lord your God with your whole heart and your whole soul**[2] and your whole mind.
38 "This is the great and first commandment.
39 "The second is like it, '**You shall love your neighbor as yourself.**'[3]
40 "On these two commandments hang the whole Law and the prophets."
41 And the Pharisees having been gathered together, Jesus asked them,
42 saying, "What does it seem to you concerning the Christ?[4] Whose son is He?" They say to Him, "Of David."
43 He says to them, "How then in the Spirit does he call Him Lord saying,
44 '**(The) Lord said to my Lord, sit at My right hand until I place Your enemies under Your feet**'?[5]
45 "If therefore David calls Him Lord, how is He his son?"
46 And no one was able to answer Him a word; neither dared any from that day to question Him any more.

Matthew Chapter Twenty-Three

1 Then Jesus spoke to the crowds and to His disciples,
2 saying, "The scribes and Pharisees sit upon the seat of Moses.
3 "Therefore, whatever they say to you, you do and keep, but do not do according to their works; for they say and do not.
4 "But they bind heavy burdens, and place (them) upon the shoulders of men, but they are not willing to move them

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[1]Exodus 3:6,15,16 [2]Deut. 6:5 [3]Lev. 19:18
[4]i.e. "the Messiah" [5]Psalm 110:1

with their finger.
5 "And all their works they do to be seen by men; for they broaden their phylacteries,[1] and enlarge the fringes (of their robes).
6 "And they love the first places in the banquets, and the first seats in the synagogues,
7 "and the salutations in the marketplaces and to be called by men, Rabbi.[2]
8 "But you may not be called, Rabbi, for (only) one is your teacher, and you are all brothers.
9 "And do not call (anyone) upon earth your father for one is your heavenly Father.
10 "Neither be called guides[3] for your one Guide is the Christ.
11 "But the greatest of you shall be your servant.
12 "And whoever exalts himself shall be humbled and whoever humbles himself shall be exalted.
13 "And woe to you scribes and Pharisees, hypocrites, because you shut the kingdom of heaven before men; for you yourselves do not enter in, nor do you permit those (trying) to enter in, to enter in.
14 [Not in older manuscripts.]
15 "Woe to you scribes and Pharisees, hypocrites, that you go about the sea and dry land to make one proselyte,[4] and when you do, he becomes twice more a son of hell than you.
16 "Woe to you blind leaders who say, 'Whoever swears by the sanctuary[5]; it is nothing, but whoever swears by the gold in the sanctuary, he is liable.'
17 "Fools and blind (men), for which is greater, the gold or the sanctuary which sanctifies the gold?
18 "And whoever swears on the altar; it is nothing, but whoever swears on the gift lying upon it, he is liable.
19 "Blind (men), for which is greater, the gift or the altar that sanctifies the gift?
20 "Therefore, the one swearing by the altar swears by it and everything lying upon it.
21 "And the one swearing by the sanctuary swears by it and the One dwelling in it.
22 "And the one swearing by heaven, swears by the throne of God and the One sitting upon it.
23 "Woe to you, scribes and Pharisees, hypocrites, because you pay tithe of the mint, dill and cummin, and have left out the weightier matters of the Law: the justice, the mercy and the faith; and these it is necessary to do, and not to leave out those others.
24 "Blind guides, the ones straining out the gnat and swallowing the camel.

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[1]Small boxes worn on arms and forehead with Scriptures in them for religious purposes. [2]Hebrew for "teacher"
[3]For revered teacher [4]A convert
[5]The inner part of the temple: Holy Place, Holy of Holies.

25 "Woe to you, scribes and Pharisees, hypocrites, because you clean the outside of the cup and the saucer, but within they are full of violence and profligacy.
26 "Blind Pharisee, clean first the inside of the cup in order that the outside also may be clean.
27 "Woe to you, scribes and Pharisees, hypocrites, because you are like graves having been whitewashed which indeed without appear beautiful, but within are full of bones of dead (people) and every uncleanness.
28 "Thus also you indeed appear without as righteous to men, but within are full of hypocrisy and lawlessness.
29 "Woe to you, scribes and Pharisees, hypocrites because you build up the graves of the prophets and adorn the tombs of the righteous,
30 "and you say, 'If we were in the days of our fathers, we would not have been their partners in the blood of the prophets.'
31 "So thus you witness against yourselves that you are sons of the ones murdering the prophets.
32 "And you fill up the measure of your father's (guilt).
33 "Serpents, progeny of vipers, how can you escape the judgment of hell?
34 "On account of this, behold I am sending to you prophets and wise men and scribes; some of them you will kill and crucify, and others you will scourge in your synagogues, and persecute from city to city.
35 "So that upon you may come all righteous blood having been shed upon the earth from the blood of Abel the righteous until the blood of Zachariah, son of Barachiah, whom you murdered between the sanctuary and the altar.
36 "Surely, I say to you, 'All these shall come on this generation.'
37 "Jerusalem, Jerusalem, the one killing the prophets and stoning those having been sent to it, how often I desired to gather together your children, the way a hen gathers her chicks under her wings, but you were not willing.
38 "Behold, **your house is left desolate to you.**[1]
39 "For I say to you, you shall absolutely not see me again until when you say, **'Blessed is the One coming in** (the) **name of the Lord.'"**[2]

Matthew Chapter Twenty-Four

1 And Jesus having gone out, departed from the temple, and His disciples came to Him to point out the buildings of the temple.
2 But answering He said to them, "Do you not see all these? Surely, I say to you, absolutely not a stone here will be left upon another stone which shall not be torn down."
3 As He was sitting on the Mount of Olives, His disciples came to Him privately saying, "Tell us when these (events) shall be, and what shall be the sign of Your coming, and the (final) end[3] of the age."

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[1]Jer. 12:7; 22:5 [2]Psalm 118:26 [3]Or "culmination"/ "consumantion"

Matthew 24:4 - 26

4 And answering Jesus said to them, "Watch that no one will deceive you;
5 "for many will come in My name saying, 'I am the Christ,' and they will deceive many.
6 "And you are about to hear of wars and rumors of wars. See (that) you are not alarmed for it is necessary (for all these)[1] to happen, but the end is not yet.
7 "For nation will rise up against nation, and king against king, and in different places famines and earthquakes;
8 "but all these are (the) beginning of sufferings.[2]
9 "Then they will deliver you up for tribulation, and they will kill you, and you will be hated by all nations on account of My name.
10 "And then many will be caused to stumble, and will deliver up one another, and hate one another,
11 "and many false prophets will be raised up and they will deceive many.
12 "And because lawlessness will be increased, the love of many will become cold.
13 "But the one remaining to the end, this one shall be saved.
14 "And this gospel of the kingdom shall be preached in the whole inhabited earth as a witness to all nations, and then shall the end come.
15 "When therefore you see **the abomination of desolation**[3] having been spoken through Daniel the prophet standing **in the Holy Place,**[4] [let the reader perceive].
16 "Then let the ones in Judea flee to the mountains,
17 "let the one on the housetop not go down to take his (possessions) out of the home;
18 "and let the one in the field not return back to take his cloak.
19 "And woe to the women being pregnant, and to the ones nursing babies in those days.
20 "But you pray that your flight may not be in winter nor on the Sabbath.
21 "For there shall be then great **tribulation such as has not been from the beginning of the world until now,**[4] and absolutely never shall be.
22 "And if those days were not cut short all flesh would not be saved; but on account of the chosen, those days will be cut short.
23 "Then if anyone says to you, 'Behold here is the Christ' or 'There!' Do not believe.
24 "For false Christs and false prophets shall be raised up, and will show great signs and wonders to deceive even if possible the chosen.
25 "Behold, I have told you beforehand.
26 "If, therefore, they say to you, 'Behold, He is in the

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[1] In some mss.
[2] Lit. "birth pangs"
[3] Dan. 9:27; 11:31; 12:11
[4] Dan. 12:1; Joel 2:2

wilderness,' do not go out; or 'Behold, in the private rooms,' do not believe;
27 "for even as the lightning comes out of the east and shines to the west, thus shall be the coming of the Son of man.
28 "Wherever the carcass is, there the vultures will be gathered together.
29 "And immediately after the tribulation of those days **the sun shall be darkened and the moon shall not give its light and the stars shall fall** from heaven **and the powers of the heavens shall be shaken.**[1]
30 "And then the sign of the Son of man shall appear in heaven, and then **all the tribes of the earth will mourn,**[2] and they shall **see the Son of man coming upon the clouds of heaven**[3] with power and much glory.
31 "And He will send his angels with a great trumpet, and they will gather together His chosen from the four winds, and from one end of the heavens to the other end.
32 "Now learn the parable of the fig tree; whenever its branch already became tender, and it puts forth leaves, you know that summer is near;
33 "thus also you, whenever you see all these (situations), you know that He is near, right at the door.
34 "Surely, I say to you that this generation absolutely will not pass away until whenever all these (events) will happen.
35 "The heaven and the earth will pass away, but My words shall absolutely not pass away.
36 "But concerning that day no one knows even the hour, not even the angels of heaven nor the Son, except the Father only.
37 "But even as in days of Noah, thus will be the coming of the Son of man.
38 "For as in the days before the flood, they were eating and drinking and marrying and giving in marriage, until the day Noah went into the ark,
39 "and they did not know until the flood came, and took them all away; thus also shall be the coming of the Son of man.
40 "Then two shall be in the field, one is taken and the other left;
41 "two women grinding in the mill, one is taken and one is left.
42 "Therefore watch, because you do not know on what day that your Lord comes.
43 "But know this that if the householder knew at what watch (of the night) the thief comes, he would have watched, and he would not have allowed his house to be broken into.
44 "On account of this also you be prepared, because in the hour in which you suppose not the Son of man comes.

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[1]Isa. 13:10; Ezek. 32:7; Joel 2:10,31 [2]Zech. 12:10,14
[3]Dan. 7:13,14

45 "Who then is the faithful and wise slave whom the lord appointed over his household to give them food in (the proper) time?
46 "Blessed is that slave whom his lord coming will find (him) thus doing.
47 "Surely, I say to you, he will appoint him over all his possessions.
48 "But if that evil slave says in his heart, 'My lord is delaying his coming,'
49 "and he begins to beat his fellow slaves, and also to eat and drink with drunkards;
50 "the lord of that slave will come in a day in which he does not expect and in an hour he does not know,
51 "and he will cut him to pieces (beating him), and assign him a part with hypocrites; (where) there shall be the weeping and the gnashing of teeth.

Matthew Chapter Twenty-Five

1 "Then the kingdom of heaven shall be like ten virgins, who taking their own lamps went out for a meeting of the bridegroom.
2 "And five of them were foolish and five wise.
3 "For the foolish taking their lamps did not take with them oil,
4 "but the wise took oil in containers with their lamps.
5 "The bridegroom delaying, they all became drowsy and were sleeping.
6 "And in the middle of night a cry came, 'Behold, the bridegroom! Come out to greet him.'
7 "Then all those virgins rose up, and trimmed their lamps.
8 "But the foolish said to the wise, 'Give us of your oil because our lamps are going out.'
9 But the wise answered saying, 'No, else there may not be sufficient for us and you; go rather to the sellers and buy for yourselves.'
10 "And when they went out to buy, the bridegroom came and the ones being prepared went with him into the wedding feast. And the door was shut.
11 "And afterwards the remaining virgins come and say, 'Lord, lord, open for us.'
12 "But answering he said, 'Surely, surely, I do not know you.'
13 "Watch therefore because you do not know the day nor the hour.
14 "For it is even as a man, going on a journey, called in his own slaves, and delivered to them his possessions,
15 "and to one indeed he gave five talents,[1] and to one, two, and to one, one (talent), each according to his own ability, and he went on the journey immediately.
16 "Going, the one receiving the five, bargained with them, and gained five others.
17 "Likewise, the one (receiving) two (talents), gained two

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[1]Each talent (coin) was worth 6,000 times the denarius, a common day's wage.

others.
18 "But the one receiving one (talent), going out, dug in the earth, and hid his lord's silver (money).
19 "And after much time the lord of those slaves comes, and settles account with them.
20 "And the one receiving five talents, coming, brought other five talents saying, 'Lord, you delivered to me five talents, behold, I have gained five others.'
21 "His lord said to him, 'Well (done) good and faithful slave; you were faithful over a few matters; I will appoint you over many; enter into the joy of your lord.'
22 "And coming also, the one (receiving) two talents said, 'Lord, you delivered to me two talents; behold, I gained two more.'
23 "His lord said to him, 'Well (done) good and faithful slave; you were faithful over a few matters; I will appoint you over many; enter into the joy of your lord.'
24 "And coming also, the one having received the one talent said, 'Lord, I knew that you are a hard man, reaping where you did not sow, and gathering where you did not scatter seed.
25 'And being fearful, I went and hid your talent in the earth; behold you have what is yours.'
26 "But the lord answering said to him, 'You wicked and shiftless slave, you knew that I reaped where I did not sow, and gathered where I did not scatter seed;
27 'therefore, you should have placed my silver with the money lenders, and coming I would have received back my own with interest.
28 'Therefore, take from him the talent, and give (it) to the one having ten talents.'
29 "For to everyone having shall be given (more), and he shall have in abundance; and the one not having, what he has shall be taken away.
30 "And cast out the useless slave into outer darkness; there shall be weeping and gnashing of teeth.
31 "And whenever the Son of man comes in His glory, and all the angels with Him, He shall sit upon His throne of glory.
32 "And all the nations shall be gathered before Him and He will separate them one from another, even as the shepherd separates the sheep from the goats,
33 "and indeed He will stand the sheep on His right hand and the goats on the left.
34 "Then the King will say to those on His right, 'Come, you the ones being blessed of My Father, inherit the kingdom having been prepared for you from the foundation of the world.'
35 'For I was hungry, and you gave to Me to eat; I was thirsty, and you gave Me drink; I was a stranger, and you brought Me in with you;
36 'naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.'

37 "Then the righteous will answer Him saying, 'Lord, when did we see You hungering, and we fed (You), or thirsting, and we gave (You) drink?
38 'And when did we see You a stranger, and brought (You) in, or naked, and we clothed (You)?
39 'And when did we see You sick or in prison, and came to You?'
40 "And the King answering will say to them, 'Surely I say to you, upon whomever you did (it) to one of the least of these My brethren, you did (it) to Me.'
41 "Then He will say to those on the left, 'Depart from Me you being cursed into eternal fire having been prepared for the devil and his angels.
42 'For I was hungry, and you did not give Me (anything) to eat, and I was thirsty, and you did not give Me drink,
43 'I was a stranger, and you did not bring Me in, naked, and you did not clothe Me, sick and in prison, and you did not visit Me.'
44 "Then they shall also answer Him saying, 'Lord when did we see You hungering or thirsty or a stranger or naked or sick or in prison, and did not minister to You?'
45 "Then He shall answer them saying, 'Surely I say to you, upon whomever you did not do so of one of the least of these, you did it not to Me.'
46. "And these shall go away into eternal punishment, but the righteous into eternal life."

Matthew Chapter Twenty-Six

1 And it happened when Jesus ended all these words, He said to His disciples,
2 "You know that after two days the Passover comes, and the Son of man is delivered up to be crucified."
3 Then the chief priests and the elders of the people gathered together in the court of the high priest being called Caiaphas,
4 and they consulted together in order to seize Jesus by cunning and kill (Him).
5 But they were saying, "Not during the feast in order that there not be a tumult among the people."
6 Jesus having come to Bethany in the house of Simon the leper,
7 a woman came to Him having an alabaster flask of very valuable ointment[1] and poured it upon His head as He was reclining (at the table).
8 But the disciples seeing (this) were indignant saying, "Why this waste?
9 "For it was possible for this to be sold for much (money) and given to the poor."
10 But Jesus knowing (this), said to them, "Why do you make trouble for the woman? For she did a good deed to Me;
11 "for the poor you have always with you, but you do not always have Me;
12 "for pouring this ointment on My body, she prepared Me

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[1]Lit. "myrrh"

for burial.
13 "Surely, I say to you, wherever the gospel is preached in the whole world what she did will be spoken of as her memorial."
14 Then one of the twelve, being called Judas Iscariot, going to the chief priests,
15 said, "What are you willing to give to me and I betray Him?" And they handed out to him thirty silver coins.
16 And from then he was seeking an opportune time that he might betray Him.
17 And on the first day of the Feast of Unleavened bread, the disciples came to Jesus saying, "Where do You desire that we prepare for You to eat the Passover?"
18 And He said, "Go into the city to a certain person, and say to him, 'The teacher says, "My time is near; I keep the Passover with My disciples at your (house)."'"
19 And the disciples did as Jesus instructed them, and prepared the Passover.
20 And evening having come, He reclined at the table with the twelve.
21 And as they were eating He said, "Surely, I say to you that one of you will betray Me."
22 And being very grieved they began each one to ask Him, "It is not I, is it, Lord?"
23 But answering, He said, "The one dipping (his) hand with Me in the bowl, this one will deliver Me up.
24 "Indeed the Son of man goes even as it has been written concerning Him, but woe to that man through whom the Son of man is delivered up; it would be better for him if that man were not born."
25 But Judas, the one betraying Him said, "It is not I, is it, Rabbi?" He says to him, "You said (so)."
26 And as they were eating, Jesus taking bread and blessing (it), broke (it) and giving to the disciples said, "Take, eat, this is My body."
27 And taking the cup and giving thanks, He gave (it) to them, saying, "All of you drink of it,
28 "for this is My blood of the covenant which is being poured out for many for forgiveness of sins.
29 "And I say to you I will absolutely not drink of this fruit of the vine from now until that day whenever I drink it with you new in My Father's kingdom."
30 And having sung a hymn, they went out into the Mount of Olives.
31 Then Jesus says to them, "You all shall be caused to stumble by Me in this night, for it has been written, **'I will strike the Shepherd, and the sheep of the Shepherd will be thoroughly scattered abroad.'**[1]
32 "And after I am raised up I will go before you into Galilee."
33 But Peter answering said to Him, "If all are caused to stumble by You, I will never be caused to stumble."

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[1]Zech. 13:7

Matthew 26:34 - 53

34 Jesus said to him, "Surely, I say to you that in this night before a cock crows you will deny Me three times."
35 Peter says to Him, "Even if it is necessary for me to die with You, I will absolutely not deny You." Likewise also said all the disciples.
36 Then Jesus goes with them to a place called Gethsemane, and says to the disciples, "Sit here while I go there to pray."
37 And taking Peter and the two sons of Zebedee, He began to grieve, and be distressed.
38 And He says to them, "My soul is deeply grieved unto death, remain here, and watch with Me."
39 And going a little farther He fell upon His face praying and saying, "Father, if it is possible, let this cup pass from Me; however, not as I desire but as You."
40 And He comes to the disciples and finds them sleeping, and says to Peter, "Thus were you not able to watch with Me one hour?
41 "Watch and pray in order not to enter into temptation; the spirit indeed is willing, but the flesh is weak."
42 Again going a second time He prayed saying, "My Father, if it is not possible for this (cup) to go away except I drink it, let Your will be done."
43 And coming again He found them sleeping for their eyes were heavy.
44 And leaving them again, going away, He prayed the third time, saying again the same word(s).
45 Then He goes to the disciples and says to them, "Are you still sleeping and resting? Behold the hour has drawn near, and the Son of man is delivered up into the hands of sinners.
46 "Rise up, let us go, behold, the one betraying Me has drawn near."
47 And as He was still speaking, behold, Judas one of the twelve came, and with him a great crowd from the chief priests and elders of the people with swords and clubs.
48 And the one betraying Him gave them a sign, saying, "Whomever I kiss, it is he, seize him."
49 And immediately coming to Jesus he said, "Hail, Rabbi,"[1] and kissed Him.
50 But Jesus said to him, "Comrade, for what (purpose) have you come?" Then coming toward (Him) they laid hands upon Jesus, and seized Him.
51 And behold one of them with Jesus, stretching his hand, drew his sword and striking the slave of the high priest, cut off his ear.
52 Then Jesus says to him, "Return your sword into its place for all those taking a sword shall die by a sword.
53 "Or do you suppose that I am not able to call upon My Father and He will at once present to Me more than twelve legions of angels?

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[1]"Rabbi" is Hebrew (Aramaic) word for "teacher."

54 "How therefore can the Scriptures be fulfilled that thus it is necessary (for this) to happen?"
55 In that hour Jesus said to the crowds, "Did you come out to capture Me as a robber with swords and clubs? Day by day in the temple I was sitting and teaching, and you did not seize Me.
56 "But this whole (scheme) has happened in order that the Scriptures of the prophets might be fulfilled." Then all the disciples leaving Him fled.
57 And the ones seizing Jesus brought (Him) to Caiaphas the high priest, where the scribes and the elders were assembled.
58 And Peter followed Him from a distance even to the courtyard of the high priest, and going within he sat with the minor officers[1] to see the end.
59 But the chief priests and the whole Sanhedrin[2] were seeking a false witness against Jesus so that they might put Him to death;
60 and they did not find many coming forward as false witnesses. But afterward two coming forward,
61 said, "This one stated, 'I am able to tear down the sanctuary of God, and after three days to build (it).'"
62 And the high priest arising said to Him, "Do you have no answer? What is this they testify against you?"
63 But Jesus was silent. And the high priest said to Him, "I ask you to swear by an oath according to the living God that you say to us (that) you are the Christ,[3] the Son of God."
64 Jesus says to Him, "You said (so). However, I say to you, hereafter you shall see **the Son of man sitting on the right (hand) of Power, and coming upon the clouds of heaven.**"[4]
65 Then the high priest ripped his garments saying, "He has blasphemed! Why do we have further need of witnesses? Behold, now you heard the blasphemy.
66 "What do you consider?" And answering they said, "He is deserving of death."
67 Then they spit on His face and pummelled Him, and others slapped (His face),
68 saying, "Prophesy to us, O Christ, who hit you?"
69 And Peter sat without in the courtyard, and one young servant girl came to him saying, "And you were with Jesus of Galilee."
70 But he denied (it) before everyone, saying, "I do not know what you are saying."
71 And having gone out to the gateway another (maiden) saw him, and says to those there, "This one was with Jesus of Nazareth."
72 And again he denied (it) with an oath that, "I know not the man."
73 And after a little while some standing by, coming to

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[1]Or "under servants"
[2]Jewish governing body
[3]i.e. "the Messiah"
[4]Psalm 110:1; Dan. 7:13

Peter said, "Truly, you also are one of them, for even your speech makes you evident."
74 Then he began to curse and swear that, "I do not know the man." And immediately a cock crowed.
75 And Peter remembered the word which Jesus had said that "Before a cock crows, you will deny Me three times." And going out he cried bitterly.

Matthew Chapter Twenty-Seven

1 And the morning having come, all the chief priests and the leaders of the people took counsel against Jesus in order to put Him to death.
2 And having bound Him, they led (Him) away, and delivered (Him) up to Pilate the governor.
3 Then Judas, the one having betrayed Him, seeing that He was condemned, being regretful, returned the thirty silver coins to the chief priests and elders,
4 saying, "I sinned, delivering up innocent blood." But they said, "What (is that) to us? See to (it) yourself."
5 And throwing the silver coins into the sanctuary, he departed and going away, hanged himself.
6 But the chief priests taking the silver coins said, "It is not lawful to cast them into the treasury since it is the price of blood."
7 And taking counsel together they bought with them the Potter's Field as a burial place for strangers.
8 Wherefore that field was called the Field of Blood until this day.
9 Then that having been spoken through Jeremiah the prophet was fulfilled,saying, **"And they took the thirty silver coins, the price of the one having been priced whom the sons of Israel priced,**
10 **"and they gave them for the potter's field according as the Lord directed me."**[1]
11 And Jesus stood before the governor; and the governor questioned Him saying, "Are you the King of the Jews?" And Jesus stated, "You say (so)."
12 And when He was accused by the chief priests and the elders, He did not answer.
13 Then Pilate says to Him, "Do you not hear all (of which) they witness against you?"
14 And He did not answer him with not even one word so that the governor marvelled greatly.
15 But at the feast the governor was accustomed to release one prisoner to the crowd, whomever they desired.
16 And then they had a notorious prisoner being called, Barabbas.
17 Therefore, when they were gathered together Pilate said to them, "Whom do you desire I release to you, Barabbas or Jesus the one being called Christ?"
18 For he knew that because of envy they delivered Him up.
19 But as he was sitting on the judgment seat, his wife sent to him saying, "You do not have anything to do with

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[1]Zech. 11:12-14; Jer. 32:6-9

that righteous man for today I suffered much in a dream on account of him."
20 But the chief priests and the elders persuaded the crowds that they ask for Barabbas, and Jesus be killed.
21 And the governor answering said to them, "Which do you desire of the two that I release to you?" And they said "Barabbas!"
22 Pilate says to them, "What therefore shall I do with Jesus, the one being called Christ?" They all say, "Let him be crucified."
23 But he said, "Why, for what evil did he do?" But they were crying out more (loudly), saying, "Let him be crucified."
24 And Pilate seeing that he was accomplishing nothing, but rather that a tumult was beginning, taking water, washed his hands thoroughly before the crowd, saying, "I am innocent of this one's blood. You see (to it)."
25 And all the people answering said, "His blood be upon us and upon our children."
26 Then he released Barabbas to them, and having scourged Jesus, delivered Him up to be crucified.
27 Then the soldiers of the governor, taking Jesus into the Praetorium gathered together upon Him the whole regiment.
28 And stripping Him, they put on Him a scarlet robe,
29 and weaving a crown of thorns, they placed it upon His head, and a reed in His right hand, and kneeling before Him they mocked Him saying, "Hail, King of the Jews."
30 And spitting upon Him, they took the reed, and continued to beat upon His head.
31 And after they mocked Him, they took off the robe, and clothed Him in His own garments, and led Him away to be crucified.
32 And going out they found a man of Cyrene, Simon by name; this one they compelled to take His cross.
33 And going to a place being called Golgotha, which means "Place of a Skull,"
34 they gave Him to drink wine having been mixed with gall; and tasting (it), He was not willing to drink (it).
35 And crucifying Him, they divided His garments, casting lot(s).
36 And sitting down, they were keeping watch there.
37 And they placed over His head His accusation having been written, "This is Jesus the King of the Jews."
38 Then they were crucifying with Him two robbers, one on His right and one on His left.
39 And those passing by were blaspheming Him, shaking their heads,
40 and saying, "The one tearing down the sanctuary and in three days building (it), save yourself, if you are the Son of God, and come down from the cross."
41 Likewise the chief priests with the scribes and the elders were saying,
42 "He saved others, himself he is not able to save. He is

King of Israel, let him come down now from the cross, and we will believe in him.
43 "He has trusted in God, now let (God) deliver (him), if he desires him; for he said that 'I am God's Son.'"
44 And the robbers being crucified with Him, also the same (way) were denouncing Him.
45 And from the sixth hour[1] darkness came upon all the land until the ninth hour.[2]
46 And about the ninth hour Jesus cried out with a loud voice saying, **"Eli, Eli, lama sabachthani?"**[3] This is, "My God, My God, why have You forsaken Me?"
47 And certain ones of them having stood there, hearing, were saying, that this one calls on Elijah.
48 And immediately one of them running and taking a sponge, filling it with sour wine, and placing (it) on a reed, gave Him to drink.
49 But the others were saying, "Leave (him alone). Let us see if Elijah comes saving him."
50 But Jesus, again crying with a loud voice, yielded up His Spirit.
51 And behold the inner veil of the sanctuary was split in two from top to bottom, and the earth shook and the rocks were split.
52 And tombs were opened, and many bodies of the saints having fallen asleep were raised up,
53 and having come out of the tombs after His resurrection, they went into the holy city, and were seen by many.
54 And the centurion and the ones with him guarding Jesus, seeing the earthquake, and the events happening became very fearful, saying, "Truly, this was the Son of God."
55 And many women, who followed Jesus from Galilee, ministering to Him, were there beholding from a distance;
56 among which was Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.
57 And evening having arrived, a rich man from Arimathea named Joseph came, who also himself had become a disciple of Jesus.
58 This one, coming to Pilate, asked for the body of Jesus. Then Pilate commanded (it) to be given over to (him).
59 And taking the body, Joseph wrapped it in a clean linen cloth,
60 and placed it in his new tomb which he had hewn out of the rock, and rolling a great stone to the entrance of the tomb, he departed.
61 And Mary Magdalene was there and the other Mary, sitting across from the grave.
62 And on the next day, which is after the Preparation Day, the chief priests and the Pharisees gathered together with Pilate,
63 saying, "Lord we remembered when that deceiver was still living he said, 'After three days I will raise up.'
64 "Command, therefore the grave to be made secure until

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[1]Noon [2]Three p.m. [3]Psalm 22:1

the third day, so that his disciples coming might not steal him, and say to the people he was raised from the dead, and the last error shall be worse than the first."
65 Pilate said to them, "You have a guard, go secure (the grave) as you know (to do)."
66 And going they secured the grave, sealing the stone with the guard.

Matthew Chapter Twenty-Eight

1 But late on the Sabbath, as it began to dawn on the first (day) of the week, Mary Magdalene and the other Mary came to see the grave.
2 And behold, a great earthquake happened, for an angel of the Lord, descending out of heaven and coming, rolled away the stone and sat upon it.
3 And the appearance of him was as lightning and his garment as white as snow.
4 And from fear of him the ones keeping watch became as dead men.
5 And answering the angel said to the women, "Stop being fearful, for I know that you are seeking Jesus the One having been crucified;
6 "He is not here, for He was raised up even as He said; come, see the place where He lay.
7 "And go quickly and tell His disciples that He was raised from the dead, and behold He goes before you into Galilee, there you will see Him; behold, I told you (so)."
8 And going away quickly from the tomb with fear and great joy, they were running to annouce (this) to the disciples.
9 And behold Jesus met them, saying, "Greetings to you. And coming to (Him) they grasped His feet and worshipped Him.
10 Then Jesus says to them, "Stop being fearful, depart and announce to My brethren that they may go before Me into Galilee, and they shall see Me there."
11 While they were going, certain of the guards coming into the city, announced to the chief priests all that had happened.
12 And having gathered together with the elders in counsel, and taking many silver coins, they gave (them) to the soldiers,
13 saying, "You tell that his disciples, coming by night stole him while we were sleeping.
14 "And if this is heard by the governor, we will persuade him, and arrange (it so) you will have no worries."
15 And the ones taking the silver (coins), did as they were instructed. And this fabrication[1] was widely circulated among the Jews until this very day.
16 And the eleven disciples went to Galilee to the mount which Jesus appointed to them.
17 And seeing Him, they worshipped (Him), but some were doubtful.
18 And Jesus coming to them spoke, saying, "All authority was given to Me in heaven and upon earth.

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[1]Gr. "λόγον"; lit. "word"

19 "Therefore going, make disciples of all the nations, baptizing them into the name of the Father and the Son and the Holy Spirit,
20 "teaching them to keep all whatever I commanded you; and behold, I am with you all the days until the consumation of the age."

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MARK

1 The beginning of the gospel of Jesus Christ, Son of God.
2 Even as it has been written by Isaiah the prophet,
"Behold I send My messenger[1] before Your face, who will prepare Your way;
3 "a voice crying in the wilderness, 'Make ready the way of the Lord, make straight His paths.'"[2]
4 John came baptizing[3] in the wilderness, and preaching baptism for the forgivness of sins.
5 And all the Judean country was coming out to him, and all the Jerusalemites, and they were being baptized by him in the Jordan River, confessing their sins.
6 And John was clothed with camel hairs and a leather belt around his waist, and was eating locusts and wild honey.
7 And he was preaching, saying, "The One coming after me is stronger than I; I am not worthy, stooping down, to loose the thongs of His sandals.
8 "I baptize you in water, but He will baptize you in the Holy Spirit."
9 And it happened in those days Jesus came from Nazareth of Galilee, and was baptized in the Jordan by John.
10 And immediately, coming up out of the water, He saw the heavens being divided and the Spirit as a dove descending upon Him;
11 and a voice came out of the heavens, "You are My beloved Son, in You I am well pleased."
12 And immediately the Spirit took Him out into the wilderness.
13 And He was in the wilderness forty days, being tempted by Satan, and was with wild beasts, and the angels were ministering to Him.
14 And after John was delivered up, (to prison), Jesus came into Galilee preaching the gospel of God,
15 and saying that "The time has been fulfilled, and the kingdom of God has drawn near; repent and believe in the gospel."
16 And going along the sea of Galilee, He saw Simon and Andrew his brother casting nets into the sea, for they were fishermen.
17 And Jesus said to them, "Come, follow Me and I will make you to become fishers of men."
18 And immediately, leaving their nets, they followed Him.
19 And going along a little way, He saw James the son of Zebedee and John his brother; they also were in the boat mending the nets.

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[1]Lit. "angel" [2]Isaiah 40:3 [3]Immersing in water

Mark 1:20 - 43

20 And immediately He called them. And leaving their father Zebedee in the boat with the hired workers, they went after Him.
21 And they were going into Capernaum. And immediately on the Sabbath, going into the synagogue, He was teaching.
22 And they were astonished at His teaching, for He was teaching as one having authority, and not as the scribes.
23 And immediately there was a man in their synagogue with an unclean spirit, and he was crying out,
24 saying, "What is (there between) us and You, Jesus (the) Nazarene? Do You come to destroy us? I know who You are, the Holy One of God."
25 And Jesus rebuked him saying, "Be silent and come out of him."
26 And the unclean spirit threw him into convulsion, and crying with a loud voice went out of him.
27 And all were amazed, so that they disputed with each other saying, "What is this? A new teaching according to authority! He commands even the unclean spirits, and they obey him."
28 And immediately the report of Him went everywhere into the whole surrounding country of Galilee.
29 And immediately going out of the synagogue, they came into the home of Simon and Andrew with James and John.
30 And Simon's mother-in-law was lying, sick with a fever, and immediately they speak to Him concerning her.
31 And approaching, grasping her hand He raised her, and the fever left her, and she was ministering to them.
32 Evening having come, when the sun set, they were bringing to Him all those having illness and being possessed of demons.
33 And the whole city was gathering together at the door.
34 And He healed many ill, having various diseases, and cast out many demons. But He would not let the demons speak because they knew Him.
35 And very early, still in the night, arising He went out, and came to a wilderness place, and there He was praying.
36 And Simon, and those with him, hunted Him down;
37 and they found Him, and they say to Him that "All are seeking you."
38 And He says to them, "Let us go elsewhere into the neighboring villages in order that I may preach there for I came for this (purpose)."
39 And He went preaching in their synagogues in the whole of Galilee, and was casting out the demons.
40 And a leper comes to Him, pleading with Him, and falling on his knees and saying to Him that, "If You are willing, You are able to cleanse me."
41 And being compassionate, stretching forth His hand, He touched him, and was says to him, "I will, be cleansed!"
42 And immediately the leprosy departed from him, and he was cleansed.
43 And sternly warning him He immediately sent him away,

44 and He says to him, "See (that) you tell nothing to anyone, but go show yourself to the priest, and present what Moses prescribed concerning your cleansing for a testimony to them."

45 But he going out began to announce (it) many (times) and spread abroad the word, so that (Jesus) was not able to enter openly into the city, but was out in the wilderness places, and they were coming to Him from everywhere.

Mark Chapter Two

1 And entering again into Capernaum after (several days), it was heard that He was in (the) house.

2 And many were gathered together so that there was not any room, not even around the door, and He was speaking to them the word.

3 And they were coming, bringing to Him a paralytic being carried by four (men).

4 And not being able to get near Him on account of the crowd, they removed part of the roof where He was, and having made an opening, they let down the pallet on which the paralytic was laying.

5 And Jesus beholding their faith says to the paralytic, "Child, your sins are forgiven."

6 And certain of the scribes were siting there and were reasoning in their hearts,

7 "Why does this one speak thus? He blasphemes! Who is able to forgive sins except one, (that is) God?"

8 And immediately Jesus realizing in His spirit that they were reasoning thus in themselves says to them, "Why are you reasoning these (thoughts) in your hearts?

9 "Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say,'Rise, take up your pallet and walk?'

10 "In order that you may know that the Son of man has authority to forgive sins upon the earth"-- He says to the paralytic,

11 "Rise, take up your pallet and depart into your house."

12 And immediately he rose, and taking up his pallet went out in the presence of all, so that all were amazed,[1] and were gloryfying God, saying that, "We have never seen such as this."

13 And He went out again beside the sea; and all the crowd was coming to Him, and He was teaching them.

14 And going along He saw Levi, the (son) of Alpheus sitting at the tax collector's booth, and He says to him, "Follow Me." And arising he followed Him.

15 And He goes to dine at his home, and many tax collectors and sinners were eating with Jesus and His disciples, for there were many. And they followed Him.

16 And the scribes of the Pharisees seeing that He was eating with sinners and tax collectors were saying to His disciples, "Why does He eat with tax collectors and sinners?"

17 And Jesus having heard says to them, "The healthy[2] do

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[1]Lit. "ecstatic"

[2]Lit. "strong"

not have need of a physician but those having illness; I came not to call righteous (ones) but sinners."
18 And the disciples of John and the Pharisees were fasting, and they came to Him and say to Him, "Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?"
19 And Jesus said to them, "The sons of the bridal-chamber are not able to fast when the bridegroom is with them are they? As long a time as they have the bridegroom with them they are not able to fast.
20 "The days shall come when the bridegroom shall be taken from them; then they shall fast in that day.
21 "No one sews an unshrunken patch upon an old garment; for if so, the fulness of it pulls from it, the new from the old, and the tear becomes worse.
22 "And no one puts new (fresh) wine into old wineskins; but if so, the wine will burst the wineskins, and the wine and the wineskins are destroyed; but new (fresh) wine is put in new wineskins."
23 And it happened on the Sabbath He was going through the grain fields, and His disciples began on the way to pick the heads of grain.
24 And the Pharisees were saying to Him, "Behold what they are doing on the Sabbath, which is not lawful."
25 And He says to them, "Have you not ever read what David did, when he had need and he hungered and those with him.
26 "How he entered into the house of God during the high priesthood of Abiathar, and ate the showbread which it is not lawful to eat except the priests, and he gave also to those being with him."
27 And He was saying to them, "The Sabbath came about for the sake of man, and not man for the Sabbath;
28 "so that the Son of man is Lord even of the Sabbath."

Mark Chapter Three

1 And He went again into the synagogue, and a man was there having his hand withered.
2 And they were watching Him closely if He would heal him on the Sabbath in order that they might accuse Him.
3 And He says to the man having the withered hand, "Rise in the midst (of all)."
4 And He says to them, "Is it lawful to do good on the Sabbath or to do evil, to save a soul or to kill?" And they remained silent.
5 And looking around on them with wrath, being deeply distressed at the hardness of their hearts, He says to the man, "Stretch out your hand." And he stretched (it) out, and his hand was completely restored.
6 And the Pharisees, going out immediately with the Herodians, were taking counsel against Him as to how they might destroy Him.
7 And Jesus with His disciples departed to the sea; and a great multitude from Galilee and from Judea followed.
8 And from Jerusalem and from Idumea and beyond the Jordan

and around Tyre and Sidon, a great multitude, hearing what He was doing, came to Him.
9 And He said to His disciples that a little boat be made ready for Him on account of the crowd so that they would not shove against Him;
10 for He healed many, so that they were falling upon Him in order that whoever had scourges might touch Him.
11 And whenever the unclean spirits were beholding Him, they were falling before Him and were crying out, saying that, "You are the Son of God."
12 And He was warning them many times that they would not make Him known.
13 And He goes up into the mountain and calls to Him those He Himself desired, and they came to Him.
14 And He appointed twelve whom He also named apostles in order that they might be with Him, and in order that He might send them forth to preach,
15 and to have authority to cast out the demons.
16 And He appointed the twelve: Simon, He also dubbed with the name Peter,
17 and James, the son of Zebedee, and John the brother of James, and He dubbed them with the name Boanerges, which is "sons of thunder";
18 and Andrew and Philip and Barthomew and Matthew and Thomas and James the (son) of Alpheus and Thaddaeus and Simon the Canannean
19 and Judas Iscariot, who also betrayed Him.
20 And He comes into a house; and a crowd again gathers together so that they were not able even to eat.
21 And those from His (own people), hearing (about Him), went out to seize Him, for they were saying that He is demented.
22 And the scribes from Jerusalem, coming down, were saying that He has Beelzebul, and He was casting out demons by the ruler of demons.
23 And calling them to Himself He was speaking to them in parables, "How can Satan cast out Satan?
24 "And if a kingdom is divided against itself, that kingdom is not able to stand.
25 "And if a home is divided against itself, that home will not be able to stand.
26 "And if Satan rose up against himself, and was divided, he is not able to stand, but is finished.
27 "But no one is able, entering into the home of a strong man, to plunder his possessions except he first bind the strong man, and then he will plunder his home.
28 "Surely, I say to you that all sins will be forgiven the sons of men, and the blasphemies whatever they might blaspheme;
29 "but whoever blasphemes against the Holy Spirit, he has no forgiveness forever, but is guilty of eternal sin."--
30 because they were saying, "He has an unclean spirit."

Mark 3:31 - 4:17

31 And His mother and His brothers come, and standing outside they sent to Him, calling Him.
32 And a crowd was sitting around Him, and they were saying to Him, "Behold, your mother and your brothers are seeking you without."
33 And answering them He says, "Who is My mother and My brothers?"
34 And looking around upon them sitting in a circle around Him, He says, "Behold My mother and My brothers.
35 "For whoever does the will of God, this one is My brother and sister and mother."

Mark Chapter Four

1 And He began to teach beside the sea. And a great crowd is gathered together before Him, so that embarking He sat in a boat on the sea, and all the crowd was on the land at the seashore.
2 And He was teaching them in parables many (truths), and was saying to them in His teaching,
3 "Hear (this)! Behold the sower went out to sow.
4 "And it happened in the sowing that indeed some (seed) fell beside the road, and the birds came and ate it up.
5 "And another fell upon rocky ground where it did not have much earth, and immediately it sprang up because it did not have any depth of earth.
6 "And when the sun arose, it was scorched, and on account of that it did not have root, it withered away.
7 "And another fell into the thorns, and the thorns came up, and they choked it out, and it did not give fruit.
8 "And others fell into good earth, and coming up and increasing, was giving fruit and bearing, one thirtyfold, and one sixtyfold and one a hundredfold."
9 And He was saying, "Let the one having ears, hear."
10 And when He was alone, the ones around Him with the twelve, were asking Him concerning the parables.
11 And He was saying to them, "To you it has been given to know the mysteries of the kingdom of God; but to those without all (teachings) come in parables,
12 "in order that, **seeing they may see and not understand, hearing they may hear and not discern, and otherwise they might return and it be forgiven to them."**[1]
13 And He says to them, "Do you not understand this parable? How then will you know all the parables?
14 "The sower sows the word.
15 "And these are the ones beside the road where the word is sown, and when they hear, immediately Satan comes and takes away the word having been sown in them.
16 "And these are the ones having been sown on the rocky ground, who whenever they hear the word immediately with joy receive it.
17 "And they do not have root in themselves, but are just for a time; when tribulation or persecution come because

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[1]Isaiah 6:9,10

of the word, immediately they are caused to stumble.
18 "And others are the ones having been sown into the thorns; these are the ones hearing,
19 "and the worries of the age, and the deceitfulness of riches, and the lust for other (possessions), coming in they choke out the word, and it becomes fruitless.
20 "And these are the ones being sown on the good earth, who hear the word, and they accept, and bear fruit one thirtyfold, and one sixtyfold and one a hundredfold."
21 And He was saying to them, "A lamp is not brought in order to place under a bushel or under a bed, is it? It is in order to place it upon a lampstand, isn't it?
22 "For nothing is hidden, except in order to be brought to light,[1] nor is it secret except to come to light.[1]
23 "If anyone has ears to hear, let him hear."
24 And He was saying to them, "Take heed what you hear. By what measure you measure, it shall be measured to you and more will be added to you.
25 "For who has, it shall be given to him, and who has not what he has shall be taken from him."
26 And He was saying, "Thus the kingdom of heaven is as a man casting the seed upon the earth.
27 "And as he sleeps and rises up night and day, the seed also sprouts and grows, how he does not know.
28 "By itself[2] the earth bears fruit, first the blade, then the head, then the grain in the head.
29 "And when the crop is full grown, immediately he sends forth the sickle, because the harvest has arrived."
30 And He was saying, "How shall we liken the kingdom of God, or with what parable shall we present it?
31 "It is as a grain of mustard, which when sown upon the earth (is) the smallest of all being sown upon the earth.
32 "And when it is sown, it comes up and becomes greater than all the herbs, and makes great branches so that the birds of the heaven can nest under its shade."
33 And with many such parables as these He was speaking the word to them, so that they were able to hear.
34 And without a parable He was not speaking to them, but privately He was making clear every (point) to His own disciples.
35 And He says to them in that day, evening having come, "Let us go to the other side."
36 And leaving the crowd, they take Him along just as He was in the boat, and other boats were with Him.
37 And a great storm of wind arose, and the waves poured over into the boat so that already the boat was being filled.
38 And He Himself was in the stern sleeping upon a cushion, and arousing Him they also say to Him, "Master, do you not care that we perish?"
39 And being fully aroused, He rebuked the wind and said to

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[1]Lit. "manifest"

[2]Lit. "automatic"

the sea, "Be silent! Be quiet!" And the wind ceased, and there was a great calm.
40 And He said to them, "Why are you cowards? Do you not have any faith?"
41 And they were afraid with great fear, and were saying one to another, "Who then is this that the winds and the sea obey Him?"

Mark Chapter Five

1 And they came to the other side of the sea to the country of Gerasenes.[1]
2 And He having gone out of the boat, immediately, a man with an unclean spirit came out of the tombs to meet Him,
3 who had his dwelling place among the tombs; and no one was any longer able to bind him, not even with chains,
4 because he had been bound many times with shackles and chains and the chains had been torn apart and the shackles ripped off by him, and no one was able to subdue him.
5 And continually night and day he was crying out among the tombs, and in the mountains, and was cutting himself with stones.
6 And seeing Jesus from afar, he ran and worshipped Him,
7 and cried out with a loud voice, saying, "What have I to do with You, Jesus the Son of the Most High God? I adjure you before God, do not torment me."
8 For He was saying to him, "Come out of the man you unclean spirit."
9 And He was asking him, "What is your name?" And he says to Him, "My name is Legion because we are many."
10 And they were pleading with Him many times not to send them out of the country.
11 And there was on the mount a great herd of hogs feeding.
12 And they were pleading with Him saying, "Send us into the hogs so that we may go into them."
13 And He permitted them. And the unclean spirits going out went into the hogs. And the herd rushed down over the cliff into the sea, about two thousand, and they were drowned in the sea.
14 And the ones feeding them fled, and reported in the city and the fields; and (the people) came to see what had happened.
15 And they come to Jesus, and viewed the man having been possessed of demons, sitting down, being clothed and being sound-minded, the one having had the legion, and they were afraid.
16 And the ones having seen related fully to them how it happened to the demon possessed man, and concerning the hogs.
17 And they began to beg Him to depart from their area.
18 And as He was entering the boat the demon possessed man was pleading with Him that he might be with Him.

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[1]Some manuscripts have "Gadarenes," see Matt. 8:28; see for "Gerasenes" also Luke 8:26

Mark 5:19 - 40

19 And He did not permit him, but says to him, "Depart to your house, to your own people, and announce to them what the Lord has done for you, and showed mercy to you."
20 And he went out and began to preach in the Decapolis what Jesus did to him, and everyone was marvelling.
21 And Jesus having crossed over to the other side again, a large crowd was gathered together upon Him and He was beside the sea.
22 And one of the rulers of the synagogue, named Jairus, comes, and seeing Him, fell at His feet,
23 and pleads with Him earnestly, saying that "My little daughter is near death, coming, lay your hands upon her that she may be healed[1] and live.
24 And He went with him. And a large crowd followed and was pressing against Him.
25 And a woman having a flowing of blood twelve years,
26 and much suffering by many physicians, having spent all (the money) she had, and not being improved, but rather was becoming worse,
27 having heard concerning Jesus, coming in the crowd behind Him, she touched His garment;
28 for she was saying that, "If I touch even His garment I shall be healed.[1]
29 And immediately the fountain of her blood was dried up, and she knew in her body that she was cured from the scourge.
30 And immediately Jesus, realizing in Himself the power going out from Him, turning in the crowd was saying, "Who touched My garments?"
31 And His disciples were saying to Him, "You see the crowd pressing against You and You say, 'Who touched Me?'"
32 And He was looking around to see the one having done this.
33 But the woman being fearful and trembling, knowing what had happened to her, came and knelt before Him, and told Him all the truth.
34 And He said to her, "Daughter, your faith has healed[1] you, depart in peace and be healthy from your scourge."
35 While He was still speaking, they come from the ruler of the synagogue saying that, "Your daughter died; why still bother the teacher?"
36 But Jesus overhearing the word being spoken, says to the ruler of the synagogue, "Do not fear, only believe."
37 And He did not let any with Him to follow along except Peter and James and John, the brother of James.
38 And they come into the house of the synagogue ruler, and He sees a tumult, and weeping and loud wailing,
39 and going in, He says to them, "Why raise a tumult and weeping? The child is not dead but sleeps."
40 And they were laughing at Him. But casting out everyone, He takes the father of the child and the mother and the

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[1]Lit. "saved"

ones with Him, and enters where the child was.
41 And grasping the hand of the child, he says to her, "Talitha koum," which being translated is, "Little girl, I say to you, arise."
42 And immediately the little girl arose and was walking, for she was twelve years old. And immediately they were amazed with great amazement.
43 And He charged them strictly that no one know about this, and said to give her (something) to eat.

Mark Chapter Six

1 And He went out from there, and comes into his own town, and His disciples followed Him.
2 And the Sabbath having come, He began to teach in the synagogue, and many hearing were astonished saying, "Where (did) this one (get) these (messages), and what wisdom having been given to this one that even such miracles as these are done through his hands?
3 "Is not this the carpenter, the son of Mary and the brother of James and Joseph and Jude and Simon? And are not his sisters here with us?" And they were caused to stumble by Him.
4 And Jesus was saying to them that, "A prophet is not without honor except in his own town and among his own relatives and in his own home."
5 And He was not able there to do any one miracle except He laid hands on a few sick and healed (them).
6 And He marvelled at their unbelief. And He went around the surrounding villages teaching.
7 And He calls to Himself the twelve and began to send them out two by two, and was giving them authority over unclean spirits;
8 and commanded them that they take nothing on the way except only a staff, no bread, no knapsack, no copper (money) in their belt,
9 but wearing sandals, and not to be clothed in two tunics.
10 And He was saying to them, "Wherever you enter into a home, there remain until whenever you depart from there.
11 "And whatever place does not receive you nor hear you, going out from there, shake off the dirt from under your feet as a witness against them."
12 And going out they preached that (people) should repent.
13 And they were casting out many demons and were anointing with oil many sick, and were healing (them).
14 And Herod the king heard (of Him), for His name became prominent; and they were saying that John the Baptist had risen from the dead, and on account of this the miracles were being done by Him.
15 But others were saying that he is Elijah; and others were saying (he is) a prophet as one of the (former) prophets.
16 But Herod having heard was saying, "John whom I beheaded is this one raised up."

Mark 6:17 - 35

17 For Herod himself, having sent forth, seized John and bound him in prison on account of Herodias the wife of his brother Philip, because he married her.
18 For John was saying to Herod that, "It is not lawful for you to have the wife of your brother."
19 But Herodias had it in for him and desired him to be killed, and was not able (to do so).
20 For Herod was fearful of John, knowing him (to be) a righteous and holy man, and was keeping him (safe), and having heard him many times was perplexed, but enjoyed hearing him.
21 And an opportune day came when Herod for his birthday celebrations made a banquet for his courtiers and the military officers and the first men of Galilee.
22 And the daughter of Herodias herself came in, and having danced, pleased Herod and the dinner guests. The king said to the girl, "Ask me whatever you will, and I will give (it) to you."
23 And he swore to her strongly, "Whatever you ask me I will give to you to half of my kingdom."
24 And going out she said to her mother, "What shall I ask for?" And she said, "The head of John the Baptizer."
25 And immediately going in with haste before the king she asked saying, "I desire that you give me at once on a platter the head of John the Baptist."
26 And the king became deeply grieved, (but) because of his oath and those (guests) dining (with him), he was not willing to deny her.
27 And immediately sending for an executioner, he commanded him to bring the head of him, and going out he beheaded him in the prison.
28 And he brought his head on a platter, and gave it to the girl, and the girl gave it to her mother.
29 And his disciples hearing (of this), came and took away his body and placed it in a tomb.
30 And the apostles gathered together with Jesus, and reported to Him whatever they did and whatever they taught.
31 And He says to them, "You come yourselves privately to a deserted place and rest a little." For many were coming and going so that they had not a good time to eat.
32 And they went away in the boat to a deserted place privately.
33 And (the people) saw them departing, and many recognized (them), and they ran there together on foot from all the cities and came before them.
34 And having come, He saw the large crowd, and He had compassion on them that they were as sheep having no shepherd, and began to teach them many (lessons).
35 And the hour already becoming very late, His disciples coming to Him were saying that, "This is a deserted place and already the hour is late;

Mark 6:36 - 56

36 "send them away in order that going into the country and villages round about that they may buy for themeselves what they might eat."
37 But answering He said to them, "You give to them to eat." And they say to Him, "Going, shall we pay two hundred denarii[1] for bread, and give to them to eat?"
38 And He says to them, "How much bread do you have? Go and see." Knowing they say, "Five (loaves), and two fish."
39 And He commanded them all to recline company by company on the green grass.
40 And they sat down groups by groups each according to one hundred and according to fifty.
41 And taking the five loaves and two fish, looking up into heaven, He blessed and broke the bread, and was giving to His disciples that they might distribute them, and He divided the two fish to all.
42 And all ate and were satisfied.
43 And they took up twelve baskets full of broken pieces also from the fish.
44 And the ones eating the bread were five thousand men.
45 And immediately He compelled His disciples to embark in the boat, and to go ahead to the other side to Bethsaida, while He dismissed the crowd.
46 And having bid farewell to them, He went away into the mountain to pray.
47 And evening having come, the boat was in the middle of the sea, and He alone upon the land.
48 And seeing them straining in rowing, for the wind was against them, about the fourth watch of the night He comes to them walking on the sea, and would pass by them.
49 But they, seeing Him walking upon the sea, imagined that it is a ghost,[2] and cried out.
50 For all saw Him and were troubled. But immediately He spoke with them and says to them, "Take courage, it is I; be not afraid."
51 And He came up to them in the boat, and the wind ceased. And they were completely amazed within themselves.
52 For they had not comprehended about the loaves, and their heart was hardened.
53 And having crossed over to the land, they came to Gennesaret, and were anchored (there).
54 And they coming out of the boat, recognizing Him,
55 (the people) ran about the whole country, and began to bear on pallets those having illness to where they were hearing that He was.
56 And wherever He was going into a village or into a city or into the countryside, they were placing the sick in the market places, and pleaded with Him that they might even touch the fringe of His garment; and whoever touched Him was being healed.[3]

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[1]Denarius = day's wage [2]Lit. "a phantom" [3]Lit. "saved"

Mark Chapter Seven

Mark 7:1 - 19

1 And Pharisees come together to Him, and certain of the scribes coming from Jerusalem,
2 and having seen that certain of His disciples eat bread with defiled hands, that is unwashed (ceremonially),
3 for the Pharisees and all the Jews do not eat except they wash with the fist,[1] holding to the tradition of the elders.
4 And (coming) from the market place they do not eat unless they cleanse[2] themselves; and there are many other (rules) which they receive to hold: cleaning[2] of cups and pitchers and copper pots.
5 And the Pharisees and scribes were questioning Him, "Why do your disciples not walk according to the tradition of the elders, but eat bread with defiled hands?"
6 And He said to them, "Isaiah prophesied well concerning you hypocrites, as it has been written that, **'This people honors Me with their lips, but their heart is removed far from Me;**
7 **'they worship Me in vain, teaching doctrines** (which are) **regulations of men.'**[3]
8 "Leaving the commandment of God, they hold to the traditions of men."
9 Also He was saying to them, "You very well set aside the commandment of God, in order to stand by your tradition.
10 "For Moses said, **'Honor your father and your mother,'**[4] and, **'The one speaking evil of father or mother, let him be put to death.'**[5]
11 "But you say, if a man says to his father or mother that 'whatever I might owe you is "Korban"' [which means it is a gift (to God)],
12 "you allow him no longer to do anything for his father mother,
13 "(thus) anulling the Word of God by your tradition which you have handed down; and you do many such similar (practices) such as that."
14 And again having called the crowd to Him, He was saying, "All you hear me and understand.
15 "Nothing that is without the man, going into him is able to defile him; but that which goes out of the man is what defiles the man."
16 [Omitted in older manuscripts.]
17 And when He entered into the house from the crowd, His disciples questioned Him (concerning) the parable.
18 And He says to them, "Thus are you also without any understaning? Do you not perceive that everything from outside going into the man is not able to make him to be defiled,
19 "that it does not go into his heart but into the stomach

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[1]Ceremonially washing done by rubbing fist into the hand.
[2]Lit. "immersing" [3]Isa.29:13(LXX) [4]Ex.20:12 [5]Ex.21:17

and goes out into the drain--(thus) cleansing all foods.
20 And He was saying that, "What is going out of the man, that is what defiles the man.
21 "For from within out of the heart of the man the evil thoughts go out: fornications, robberies, murders,
22 "adulteries, greedy acts, wickedness, deceit, obscenity, a wicked eye, blasphemy, pride, foolishness;
23 "all these evils go out from within and defile the man."
24 Arising, He departed from there into the area of Tyre, and having gone into a home, He wanted no one to know, but He was not able to be kept secret.
25 But immediately a woman having heard concerning Him, who had a daughter with an unclean spirit, coming fell on her knees before Him.
26 And the woman was Greek, a Syrophoenician by birth; and she was asking Him that He cast out the demon from her daughter.
27 And He was saying to her, "Let the children be satisfied first, for it is not good to take the bread from the children and cast to the dogs."
28 But she answered and says to Him, "Lord, even the dogs under the tables eat from the crumbs of the little ones."
29 And He said to her, "On account of this word, depart, the demon has gone out from your daughter."
30 And going away into her house, she found the little one lying upon the bed, and the demon having gone out.
31 And again going out of the area of Tyre, He went through Sidon to the sea of Galilee around the area of Decapolis.
32 And they carry to Him a man deaf and hardly able to talk, and they pleaded with Him that He might touch him with His hand.
33 And taking him apart from the crowd privately, He put His fingers in his ears, and spitting touched his tongue.
34 And looking up to heaven He groaned, and says to him, "Ephphatha," which is, "Be opened."
35 And immediately his hearing was opened, and the bond of his tongue was loosened, and he was speaking plainly.
36 And He charged them that they would tell no one; but as much more as He was charging them, they were announcing it more frequently.
37 And they were exceedingly astonished saying, "He has done everything well; He even makes the deaf to hear and the mute to speak.

Mark Chapter Eight

1 In those days again, there being a large crowd, and not having anything they might eat, calling His disciples to Him, He says to them,
2 "I have compassion toward the crowd that already three days they have been remaining with Me, and have not any (food) they may eat.
3 "And if I send them away fasting to their house, they will collapse on the way, and some of them have come from

afar.
4 And His disciples answered Him that, "Where will anyone here in the wilderness be able (to get) bread to satisfy these (people)?"
5 And He was answering them, "How many loaves do you have?" And they said, "Seven."
6 And He commanded the crowd to sit down upon the ground; and taking the seven loaves, having given thanks, He broke (them) and was giving them to His disciples that they might distribute them; and they distributed to the crowd.
7 And they had a few small fish, and having given thanks for them, He said for these to be distributed also.
8 And they ate and were satisfied, and they took up a surplus seven baskets full of the broken pieces.
9 And there were as four thousand. And He sent them away.
10 And immediately embarking in the boat with His disciples He went into the parts of Dalmanutha.
11 And the Pharisees came out and began to dispute with Him, seeking from Him a sign from heaven, testing Him.
12 And sighing deeply in His spirit He says, "Why does this generation seek a sign? Surely, I say to you, no sign shall be given to this generation!"
13 And leaving them again, embarking He went to the other side.
14 And they forgot to bring bread, and did not have but one loaf with them in the boat.
15 And He was instructing them saying, "Watch! Take heed of the leaven of the Pharisees and the leaven of Herod."
16 And they were reasoning with one another that, "We have not bread."
17 And knowing (their problem) He says to them, "Why do you reason that you do not have bread? Do you not perceive neither understand? Has your heart been hardened?
18 **"having eyes do you not see and having ears do you not hear?**[1] And do you not remember,
19 "when I broke the five loaves for the five thousand how many large baskets full of broken pieces did you take up?" They say to Him, "Twelve."
20 "And when having broken the seven (loaves), how many basketsfull of broken pieces did you take up?" They say to Him, "Seven."
21 And He was saying to them, "Do you not now understand?"
22 And they come into Bethsaida, and they bring to Him a blind man, and they plead with Him that He touch him.
23 And taking the hand of the blind man, He led him out of the village and spitting upon his eyelids, laying His hands upon him, He was asking him, "Do you see?"
24 And looking up, he was saying, "I see men that as trees I see walking."
25 Then again He laid His hands upon the (man's) eyes, and he was looking intently, and he was restored, and was

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[1]Jeremiah 5:21

seeing well everything clearly.
26 And He sent him to his house saying, "But do not enter into the village."
27 And Jesus and His disciples went out into the villages of Caesarea Philippi, and on the way He was asking His disciples saying, "Whom do men say that I am?"
28 And they told Him saying that, "John the Baptist, and others Elijah, and others one of the prophets."
29 And He was asking them, "But whom do you say that I am?" Peter answering says to Him, "You are the Christ."
30 And He warned them that they speak to no one about Him.
31 And He began teaching them that it was necessary that the Son of man suffer many (evils), and be rejected by the elders and the chief priests and the scribes, and be put to death, and after three days to rise up.
32 And He was speaking the word boldly. And Peter taking Him aside began to rebuke Him.
33 And turning around, and seeing His disciples He rebuked Peter and says, "Depart behind Me, Satan, because you do not consider the (thoughts) of God, but those of men."
34 And calling the crowd together with His disciples, He said to them, "If anyone desires to come after Me, let him deny himself and take up his cross and follow Me.
35 "For whoever desires to save his life[1] shall lose it; but whoever loses his life[1] for my sake and the gospel shall save it.
36 "For what does it profit a man to gain the whole world and forfeit his soul?
37 "For what shall a man give in exchange for his soul?
38 "For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of man also shall be ashamed of him when He comes in the glory of His Father with the holy angels."

Mark Chapter Nine

1 And He was saying to them, "Surely, I say to you that some are standing here who absolutely will not taste death until they see the kingdom of God coming in power."
2 And after six days Jesus takes Peter and James and John, and goes up into a high mountain privately, alone. And He was transformed before them.
3 And His garments became radiant, exceedingly white such as a bleacher on earth would not be able to whiten (them).
4 And Elijah and Moses was seen by them, and they were conversing with Jesus.
5 And Peter answering says to Jesus, "Rabbi, it is good for us to be here; and let us make three tents, one for you, one for Moses and one for Elijah."
6 For he did not know what to answer for they were fearful.
7 And a cloud came overshadowing them, and a voice came out of the cloud, "This is My beloved Son, you hear Him."
8 And suddenly, looking around, they no longer saw anyone

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[1]Lit. "soul"

but Jesus only with themselves.
9 And as they were coming down out of the mountain, He charged them that they relate to no one what they saw, except when the Son of man is risen up out of the dead.
10 And they kept that remark,[1] disputing among themselves what is the resurrection from the dead.
11 And they were questioning Him saying, "Why do the scribes say that Elijah must come first?"
12 And He said to them, "Indeed Elijah coming first restores everything, and how has it been written about the Son of man that He must suffer many (evils) and be treated contemptuously;
13 "but I say to you that Elijah has come, and they did to him whatever they desired, even as it has been written about him."
14 And coming to the (rest of the) disciples, they saw a large crowd around them and scribes disputing with them.
15 And immediately all the crowd seeing Him were amazed, and running forward, greeted Him.
16 And He questioned them, "Why are you disputing with them?"
17 And one out of the crowd answered Him, "Teacher, I brought my son to you having a spirit (making him) mute,
18 "and whenever it takes possession of him, it throws him down, and he foams at the mouth, and grinds his teeth, and he is withered away.[2] I spoke to Your disciples that they cast it out, and they were not able."[3]
19 And answering them He says, "O faithless generation, until when shall I be with you? Until when shall I put up with you? Bring him to Me."
20 And they brought him to Him. And looking at Him the spirit immediately convulsed him, and throwing him on to the ground, he was wallowing, foaming.
21 And He asked his father, "How long a time has he been like this?" And he said, "From childhood.
22 "And many times also it has cast him into fire and into water, in order to destroy him. But if you are able to do anything, having compassion on us, help us."
23 And Jesus said to him, "'If you are able!' Everything is possible to the one believing."
24 Immediately the father of the young child, crying out, said, "I believe, help my unbelief."
25 And Jesus beholding that the crowd was running together upon (them), rebuked the unclean spirit saying to him, "Mute and deaf spirit, I command you, go out of him, and no longer enter into him."
26 And crying out, throwing him into a terible convulsion, he came out; and he became as dead so that many were saying that he died.
27 But Jesus taking his hand raised him and he stood up.

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[1]Lit. "word" [2]Or "stiffens himself" [3]Lit. "strong"

Mark 9:28 - 9:47

28 And He entering into the house, His disciples privately were asking Him, "Why were we not able to cast it out?"
29 And He said to them, "This kind is not able to be cast out by anything but prayer."
30 And going out from there, they were proceeding through Galilee, and He was not wanting anyone to know.
31 For He was teaching His disciples and was saying to them that, "The Son of man is going to be betrayed into the hands of men, and they are going to kill Him, and having been killed, after three days He will rise up."
32 And they were not understanding this message,[1] and were fearing to ask Him.
33 And they went into Capernaum. And coming in the home, He was asking them, "What were you discussing on the way?"
34 And they were silent, for they discussed on the way with one another who was greatest (among them).
35 And having been seated, He called the twelve to Him and says to them, "If any desires to be first, he shall be last of all and servant of all."
36 And taking a little child, He stood it in the midst of them, and taking it up in His arms, He said to them,
37 "Whoever shall receive one little child such as these in My name, receives Me; and whoever receives Me does not receive Me, but the One having sent Me."
38 John said to Him, "Teacher, we saw a certain one casting out demons in Your name, and we were forbidding him, because he was not following us."
39 But Jesus said, "Stop forbidding him, for no one who is doing a miracle in My name will also be able quickly to speak evil of Me;
40 "for who is not against us is for us.
41 "For whoever gives you a cup of water to drink in the name that you are of Christ; surely, I say to you that he shall absolutely not loose his reward.
42 "And whoever causes to stumble one of these little ones believing in Me, it is good for him rather that a heavy millstone be placed around his neck, and he be cast into the sea.
43 "And if your hand causes you to stumble, cut it off, it is good for you to enter into the (eternal) life injured than having two hands to enter into hell,[2] into the fire that (is) unquenchable.
44 [Omitted in older manuscripts.]
45 "And if your foot causes you to stumble, cut it off, it is good for you to enter into the (eternal) life lame than having two feet to be cast into hell.[2]
46 [Omitted in older manuscripts.]
47 "And if your eye causes you to stumble, take it out, it is good for you with one eye to enter into the kingdom of God than having two eyes to be cast into hell,[2]

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[1]Lit. "word"; Gr. rēma, not logos as in Mark 9:10.
[2]Gr. Gehenna

48 "**Where their worm does not die, and the fire is not quenched;**[1]
49 "for everyone will be salted with fire.
50 "Salt is good; but if the salt becomes unsalty, in what (way) is it reseasoned? You have salt within yourselves, and be at peace with one another."

Mark Chapter Ten

1 And arising from there, He goes into the areas of Judea, and the other side of Jordan, and again a crowd comes together with Him and as usual again He was teaching them.
2 And Pharisees coming to Him were questioning Him if it is lawful for a man to divorce a wife, testing Him.
3 But answering, He said to them, "What did Moses command to you?"
4 And they said "Moses permitted **to write a certificate of divorce and to put (her) away."**[2]
5 But Jesus said to them, "On account of the hardness of your heart he wrote to you this commandment.
6 "But from beginning of creation **He made them male and female;**
7 **"for this reason a man will leave his father and mother, and be joined closely to his wife,**
8 **"and the two shall be one flesh;**[3] so that they are no longer two but one flesh.
9 "What therefore God joined together, let not man divide."
10 And in the home again the disciples were asking Him concerning this.
11 And He says to them, "Whoever puts away his wife and marries another is practicing adultery with her;
12 "and if she having put away her husband marries another, she practices adultery."
13 And they were bringing to Him little children in order that He may touch them; but the disciples rebuked them.
14 But Jesus seeing (this) was indignant and said to them, "Permit the children to come to Me; stop forbidding them for of such as these is the kingdom of God.
15 "Surely, I say to you, whoever will not receive the kingdom of God as a little child, shall absolutely not enter into it."
16 And taking them in His arms, He blesses them, laying His hands on them.
17 And as He was going out into the way, one running and kneeling before Him was asking Him, "Good teacher, what shall I do that I might inherit eternal life?"
18 But Jesus said to him, "Why do you call Me good? No one is good but One, (that is) God.
19 "You know the commandments: **Do not murder. Do not commit adultery. Do not steal. Do not bear false witness.** Do not defraud. **Honor your father and mother."**[4]
20 And he said to Him, "Teacher, all these I kept from my

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[1]Isaiah 66:24 [2]Deut. 24:1,2 [3]Gen. 2:24 [4]Ex. 20:12-16

youth."
21 And Jesus having looked upon him, loved him, and said to him, "One thing you lack; go, whatever you have sell and give to the poor, and you shall have treasure in heaven, and come follow Me."
22 But becoming despondent at this word, he went away grieving, for he had many possessions.
23 And Jesus turning around says to His disciples, "How difficult (for) the ones having riches to enter into the kingdom of God."
24 And His disciples were amazed upon His words. But Jesus again answering says to them, "Children, how difficult it is to enter into the kingdom of God.
25 "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."
26 But they were more astonished saying to themselves, "Who then is able to be saved?"
27 Jesus having looked upon them says, "With men it is impossible, but not with God, for all things are possible with God."
28 Peter began to say to Him, "Behold we have left all and followed you."
29 Jesus said, "Surely, I say to you, there is no one who has left home or brothers or sisters or mother or father or children or friends for My sake and for the sake of the gospel,
30 "if he will not receive a hundredfold now in this time homes and brothers and sisters and mothers and children and fields, with persecution, and in the coming age life eternal.
31 "But many who are first shall be last and the last (shall be) first."
32 And they were in the way going up to Jerusalem, and Jesus was going before them, and they were amazed, and the ones following were fearful. And again taking aside the twelve, He began to speak to them (concerning) what was about to happen to Him,
33 that, "Behold we go up to Jerusalem, and the Son of man will be betrayed to the chief priests and the scribes, and they will condemn Him to death, and deliver Him over to the gentiles.
34 "And they will mock Him and spit on Him and scourge Him and kill Him, and after three days He will arise."
35 And the sons of Zebedee, James and John, come to Him saying, "Teacher, we desire that whatever we ask You, You will do for us."
36 He said to them, "What do you desire I will do for you?"
37 And they said to Him, "Give to us that one will sit on Your right and one on Your left in Your glory."
38 But Jesus said to them, "You do not know what you ask. Are you able to drink the cup which I drink or to be

baptized with the baptism in which I am baptized?"
39 And they said to Him, "We are able." But Jesus said to them, "The cup of which I drink, you shall drink, and the baptism of which I am baptized, you shall be baptized,
40 "but to sit on My right or My left is not Mine to give, but to those for whom it has been prepared."
41 And the ten having heard (this) began to be indignant toward James and John.
42 And Jesus, having called them to Him, says to them, "Do you know that the ones supposing to rule the gentiles lord over them, and the great ones of them take authority over them.
43 "It shall not be thus among you; but whoever desires to be great shall be your servant.
44 "And whoever desires to be first shall be your slave.
45 "Even as the Son of man came not to be served, but to serve and to give His life[1] a ransom for many."
46 And they come into Jericho. And as He was going out of Jericho, and His disciples, and a considerable crowd, the son of Timaeus, Bartimaeus, a blind man, was sitting beside the way, begging.
47 And having heard that it is Jesus of Nazareth, he began to cry out, and saying, "Jesus, Son of David, have mercy on me."
48 And many rebuked him that he be silent; but he began crying out more loudly, "Son of David, have mercy on me."
49 And Jesus having stopped said, "Call him." And they call the blind man saying to him, "Take courage, arise, He calls you."
50 And casting off his cloak, jumping to his feet, he came to Jesus.
51 And Jesus answering, said to him, "What do you desire that I do?" And the blind man said to Him, "Rabbi, that I may recover sight."
52 And Jesus said to him, "Depart, your faith has healed[2] you." And immediately he recovered sight and followed Him in the way.

Mark Chapter Eleven

1 And when they drew near to Jerusalem in Bethphage and Bethany, near the Mount of Olives, He sends two of His disciples
2 and says to them, "Go into the village opposite you, and immediately going into it you will find a colt being bound upon which no one of men has ever yet sat; loose it and bring it.
3 "And if anyone says to you, 'Why are you doing this?' You say, 'The Lord has need of it,' and immediately he will send it again here."
4 And they went and found the colt being bound to the door outside by the street, and they loose him.
5 And certain ones of them having stood there were saying

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[1]Lit. "soul"

[2]Lit. "saved"

to them, "What are you doing loosing the colt.?"
6 But they said to them even as Jesus told them, and they permitted them.
7 And they bring the colt to Jesus, and put their garments on it, and He sat upon it.
8 And many spread their garments in the way, and others (spread) branches having been cut out of the fields.
9 And going before and following, they were crying out, **"Hosanna, blessed is the One coming in the name of the Lord.**[1]
10 "Blessed is the coming kingdom of our father, David, Hosanna in the highest."
11 And He went into Jerusalem into the temple; and having looked about on everything, already being the evening hours, He went out to Bethany with the twelve.
12 And on the morrow, they having left Bethany, He was hungry.
13 And beholding a fig tree from afar having leaves, He went if perhaps He might find something on it, and having come to it, He found nothing but leaves, for it was not time of figs.
14 And answering He said to it, "Never again forever will anyone eat fruit of you." And His disciples heard Him.
15 And they come into Jerusalem. And having gone into the temple, He began to cast out those selling and those buying in the temple, and overturned the tables of the money changers, and the seats of those selling doves.
16 And He was not permitting anyone to bring commodities through the temple.
17 And He was teaching and saying to them, "Is it not written that, **My house shall be called a house of prayer for all nations;**[2] but you have made it a den of robbers."
18 And the chief priests and the scribes heard, and were seeking how they might destroy Him; for they were fearing Him, for all the crowd was astonished by His teaching.
19 And when evening came, they were going out of the city.
20 And passing by in the morning they saw the fig tree having been withered from the roots.
21 And Peter remembering said to Him, "Rabbi, behold the fig tree which you cursed has withered."
22 And answering Jesus said to them, "Have faith in God.
23 "Surely, I say to you that whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that which he says, it shall happen for him.
24 "On account of this I say to you, all things whatever you pray and ask, believe that you will receive, and it shall be for you.
25 "And whenever you stand praying, forgive if you have any thing against anyone, in order that your Father in heaven may forgive you your trespasses."

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[1]Psalm 118:25,26 [2]Isaiah 56:7

26 [Not in older manuscripts.]
27 And they come again into Jerusalem. And in the temple as He was walking around, the chief priests and the scribes and the elders come to Him.
28 And they were saying to Him. "By what authority do you these (works)? Or who gave you this authority in order that you may do them."
29 But Jesus said to them, "I will ask you one word, and you answer Me, and I will tell you by what authority I do these (works);
30 "the baptism of John, was it out of heaven or of men? Answer Me."
31 And they were considering within themselves saying, "If we say, 'Out of heaven' He will say, 'Why then did you not believe him?'
32 "But if we say 'Of men'"--they were fearing the crowd, for all really held John that he was a prophet.
33 And answering Jesus, they say, "We do not know." And Jesus says to them, "Neither then do I tell you by what authority I do these (works)."

Mark Chapter Twelve

1 And He began to speak to them in parables, "A man **planted a vineyard, and placed a hedge around it, and dug a wine-press (in it), and build a watchtower,**[1] and rented it out to farmers, and went on a journey.
2 "And he sent a slave to the farmers in the (appropriate) time that he might receive from the farmers the fruit of the vineyard.
3 "And taking him they beat and sent him away empty-handed.
4 "And again he sent to them another slave; and that one they wounded his head and treated dishonorably.
5 "And he sent another and that one they killed, and many others, beating some and killing others.
6 "He still had one, a beloved son; he sent him last to them saying that they will show respect to my son.
7 "But those farmers said to themselves that, 'this is the heir; come, let us kill him and the inheritance will be ours.'
8 "And taking him they killed him, and cast him out of the vineyard.
9 "What then will the lord of the vineyard do? He will come and detroy the farmers, and he will give the vineyard to others.
10 "Did you not read this scripture, '**(The) stone which those building rejected, this became (the) head of (the) corner,**
11 '**this came about by the Lord , and is marvelous in our eyes.**'"[2]
12 And they were seeking to seize Him, but they feared the crowd for they knew that He spoke the parable about them. And leaving Him, they went away.

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[1] Isaiah 5:1,2

[2] Psalm 118:22,23

Mark 12:13 - 31

13 And they send to Him certain of the Pharisees and of the Herodians in order to trap Him in (His) word(s).
14 And coming they say to Him, "Teacher, we know that you are true, and you are not concerned about anyone's (opinion of you), for you do not see men with partiality, but you teach the way of God with truth. Is it lawful to give poll-tax to Caesar or not? May we give or not give?"
15 But knowing their hypocrisy He said to them, "Why do you test Me? Bring me a denarius that I may see (it)."
16 And they brought (it). And He says to them, "Whose image and superscription is this?" And they say to Him, "Caesar's."
17 Then Jesus said to them, "Give back to Caesar what is Caesar's and to God what is God's." And they were marvelling at Him.
18 And Sadducees, who say there is no resurrection, come to Him, and were questionaing Him,
19 "Teacher, Moses wrote to us that **'If any brother dies** and leaves a wife **and does not leave a child,** that **his brother take the wife and raise up out (of her) his brother's seed.'**[1]
20 "There were seven brothers; and the first took a wife, and he died not having left seed;
21 "and the second took her, and he died not leaving seed; and the third likewise;
22 "and the seven did not leave seed. Last of all the woman also died.
23 "In the resurrection whenever they rise, whose wife will she be? For the seven had her as a wife."
24 Jesus said to them, "Is it not on account of this you are deceived not knowing the scriptures or the power of God?
25 "For whenever the resurrection of the dead comes, they will neither marry nor be given in marriage, but they shall be as angels in heaven.
26 " But concerning the dead that they will rise up, have you not read in the book of Moses about the bramble-bush, how God spoke to him saying, **'I am the God of Abraham and the God of Isaac and the God of Jacob?'**[2]
27 "He is not the God of the dead but the living. You are greatly deceived."
28 And one of the scribes having heard them disputing, beholding that He answerd them well, coming to Him, asked Him, "Which is the first commandment of all?"
29 Jesus answered that, "First is, **'Hear, Israel, the Lord our God is one Lord,**
30 'and you shall love the Lord your God with your whole heart and with your whole soul and with your whole mind and with all your strength.'[3]
31"And the second is this, **'You shall love your neighbor as yourself.'**[4] There is not another commandment greater than

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[1]Deut.25:5 [2]Ex.3:6 [3]Deut.6:4 [4]Lev.19:18

these."
32 And the scribe said to Him, "Well (said), teacher, with truth you said that, '**He is One and there is no other One beside Him.**'[1]
33 "And '**to love Him with the whole heart and with the whole understanding and with all the strength and to love the neighbor as oneself**'[2] is much better than whole burnt offerings and sacrifices."
34 And Jesus beholding him that he answered discreetly, said to him, "You are not far from the kingdom of God." And no one any longer dared to question Him.
35 And Jesus answering was saying, teaching in the temple, "How do the scribes say that the Christ is the son of David?
36 "David said by the Holy Spirit, '(The) **lord said to my Lord, sit on my right hand until whenever I place your enemies under your feet.**'[3]
37 "David himself calls Him Lord so how is He his son?" And the large crowd was hearing Him gladly.
38 And in His teaching He was saying, "Take heed of the scribes, delighting to walk around in long flowing robes, and receiving salutations in the market places,
39 "and the foremost seats in the synagogues, and the first places at banquets,
40 "the ones devouring the homes of widows, and praying long prayers. These shall receive greater condemnation."
41 And being seated opposite of the treasury-box, He was observing how the crowd cast money into the treasury-box; and many rich (people) were casting in much.
42 And one poor widow was casting in two lepta,[4] which is a kodrantes.[5]
43 And calling His disciples to Him, He said to them, "Surely, I say to you that this poor widow cast in more than all the ones casting into the tresaury-box.
44 "For they all cast in out of their abundance, but she cast in out of her poverty all that she had, the whole of her livelihood.

Mark Chapter Thirteen

1 And as He was going out of the temple, one of His disciples says to Him, "Teacher, behold what manner of stones and what manner of buildings."
2 And Jesus said to him, "Do you see these great buildings? Absolutely not one stone shall be left here upon a stone, which certainly shall be destroyed."
3 And as He was sitting on the mount of Olives opposite the temple, Peter and James and John and Andrew were asking Him privately,
4 "Tell us when these (events) shall be, and what (will be) the sign whenever all these are about to be fulfilled.

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[1]Deut. 6:4 [2]Deut. 6:5 [3]Ps. 110:1 [4]Smallest coin
[5]1/4 of assarion which was 1/10 of a common day's wage

Mark 13:5 - 25

5 And Jesus began to tell them, "Take heed that no one may deceive you.
6 "Many shall come in My name saying that, 'I am he,' and many shall be deceived.
7 "And whenever you hear of wars and rumors of wars, do not be frightened; it is necessary (for these) to happen, but (it is) not yet the end.
8 "For nation will rise up against nation, and kingdom against kingdom; there shall be earthquakes (in) different places; there shall be famines; these are a beginning of sufferings.[1]
9 "Take heed to yourselves; they will deliver you before councils, and you will be beaten in synagogues, and you will stand before governors and kings on account of Me as a witness to them.
10 "And it is necessary for the gospel to be preached first to all nations.
11 "And when they lead you (bound), delivering you over (to judgment), do not be anxious beforehand what you shall say, but whatever is given to you in that hour speak this for you shall not be speaking, but the Holy Spirit.
12 "And brother will deliver up brother to death, and a father (his) child, and children shall rise up against parents, and put them to death.
13 "And you will be hated by all on account of My Name. But the one remaining to the end, this one shall be saved.
14 "And when you see **the abomination of desolation**[2] having stood where it should not [let the reader understand], then let the ones in Judea flee to the mountains.
15 "And let the one on the housetop not come down, neither let him go in to take anything from his home;
16 "and the one in the field, let him not turn back to take his cloak.
17 "Woe to those being pregnant, and those nursing babies in those days.
18 "And pray that it may not happen in winter;
19 "for those days shall be **tribulation such as has not happend like this from the beginning of creation**[3] which God created until now, and absolutely shall not be.
20 "And except the Lord shortened the days, no flesh would be saved. But on account of the chosen whom He has chosen He shortened the days.
21 "And then if anyone says to you, 'Behold, here is the the Christ,' do not believe;
22 "for false Christs and false prophets shall rise up, and shall give signs and wonders to deceive, if possible, the chosen.
23 "But you take heed; I have foretold everything to you.
24 "But in those days after that tribulation, **the sun shall turn to darkness and the moon shall not give her light,**
25 **"and the stars shall be falling out of heaven and the**

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[1]Lit. "birth pangs" [2]Dan. 9:27 [3]Dan. 12:1

powers of the heavens shall be shaken,[1]
26 "**And then they shall see the Son of man coming in clouds**[2] with much power and glory.
27 "And then He will send forth the angels, and will bring together His chosen ones from the four winds, from the far end of the earth to the far end of heaven.
28 "But now learn the parable of the fig tree; whenever its branch already has become tender and it puts forth leaves, you know that summer is near.
29 "Thus also you, whenever you see all these (situations), you know that He is near at the door.
30 "Surely, I say to you that this generation will absolutely not pass away until all these (events) happen.
31 "Heaven and earth shall pass away, but My words shall absolutely not pass away.
32 "But concerning that day or the hour no one knows, not even the angels in heaven nor the Son, except the Father.
33 "Take heed! Be alert, for you know not when the time is.
34 "As a man leaving his home on a journey, and giving his slaves authority, to each his work, and commanded the door keeper that he be watchful.
35 "Therefore, you be watchful, for you know not when the lord of the home is coming, whether evening or midnight or cockcrowing or in the morning,
36 "lest coming suddenly, He finds you sleeping.
37 "And what I say to you, I say to all, be watchful."

Mark Chapter Fourteen

1 And the Passover and the Feast of Unleavened Bread were (coming) after two days. And the chief priests and the scribes were seeking how by cunning to seize Him that they might kill (Him).
2 For they were saying, "Not in the feast, lest there shall be a tumult among the people."
3 And He being in Bethany in the home of Simon the leper and reclining (at the table), a woman came having an alabaster flask of ointment[3] of costly pure nard; breaking the alabaster flask she was pouring it out on His head.
4 But certain ones being indignant, (were saying) among themselves, "Why was this ointment[3] wasted?
5 "For it was possible for this ointment to be sold for over three hundred denarii[4] and to be given to the poor." And they were sternly condemning her.
6 But Jesus said, "Leave her be; why do you make trouble for her? She did a good deed to Me.
7 "For the poor you have always with you, and whenever you desire you are able to do well for them, but you do not have Me always.
8 "She did what she could; she prepared My body beforehand with ointment[3] for My burial.
9 "Surely, I say to you, wherever the gospel is preached in

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[1]Isaiah 13:10; Ezek. 32:7,8
[2]Dan. 7:13,14
[3]Lit. "myrrh"
[4]Denarius=day's wage

the whole world, also what she did will be spoken of as her memorial.
10 And Judas Iscariot, one of the twelve, went out to the chief priests that he might betray Him to them.
11 And having heard (him), they rejoiced and promised to give him silver. And he was seeking for an opportune time to betray Him.
12 And on the first day of the Feast of Unleavened Bread, when they were sacrificing the Passover (lamb), His disciples say to Him, "Where do you desire us to go that we may prepare that you eat the Passover (feast)?"
13 And He sends two of His disciples, and says to them, "Go into the city, and a man will meet you carrying a jar of water; follow him,
14 "And wherever he enters you say to the householder that 'The teacher says, "Where is My guest chamber where I may eat the Passover with My disciples."'
15 "And he himself will show you a large upper room having been furnished, was being prepared; you prepare for us (to eat the Passover) there."
16 And His disciples went out, and went into the city, and found (it) even as He said, and they prepared the Passover.
17 And evening having come, He comes with the twelve.
18 As they were reclining (at the table) and eating, Jesus said, "Surely, I say to you that one of you will betray Me, one eating with Me."
19 They began to be grieved, and to say to Him, one after another, "It is not I, is it?"
20 And He said to them, "One of the twelve, the one dipping with Me in the bowl.
21 "Indeed, (it is necessary) that the Son of man departs even as it has been written concerning Him, but woe to that man through whom the Son of man is betrayed; (it would be) good for that man if he was not born."
22 And as they were eating, having taken bread, blessing (it), He broke and gave to them and said, "Take, this is My body."
23 And having taken a cup, giving thanks, He gave to them, and all were drinking of it.
24 And He said to them, "This is My blood of the covenant being poured out on behalf of many.
25 "Surely, I say to you that I will absolutely not drink anymore of the fruit of the vine until that day whenever I drink it new in the kingdom of God."
26 And singing a hymn they went out to the Mount of Olives.
27 And Jesus says to them that, "All of you shall be caused to stumble because it has been written, **'I will strike down the Shepherd and the sheep shall be throughly scattered.'**[1]
28 "But after I am raised up I will go before you into

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[1]Zech.13:7

Galilee."
29 But Peter said to Him, "Even if all shall be caused to stumble, I will not."
30 And Jesus says to him, "Surely, I say to you that today, this very night, before a cock crows twice you will deny Me three times."
31 But he was persistently saying, "Even if I should die with You, I will absolutely not deny You." And thus also all were saying.
32 And they came to a place which was named Gethsemane, and He says to His disciples, "Sit here while I pray."
33 And He takes Peter and James and John with Him, and began to be deeply troubled and distressed.
34 And He says to them, "My soul is deeply grieved unto death; you remain here and watch."
35 And going a little farther, He fell upon the ground, and was praying that if it is possible the hour might pass by Him.
36 And He was saying, "Abba[1] Father, everything is possible with You, take this cup from Me, but not what I desire, but what You (do)."
37 And He goes and finds them sleeping, and He says to Peter, "Simon, do you sleep? Are you not able to watch one hour?
38 "Watch and pray that you may not come into temptation; the spirit indeed is willing but the flesh weak."
39 And again going away He prayed saying the same word(s).
40 And again coming, He found them sleeping, for their eyes were heavy. And they did not know what to answer Him.
41 And He comes the third time, and says to them, "Are you still sleeping and resting? It is enough. The hour has come, behold the Son of man is betrayed into the hands of sinners.
42 "Rise up, let us go, behold, the one betraying Me has drawn near."
43 And immediately while He was still speaking, Judas, one of the twelve, arrived, and with him a great crowd with swords and clubs with the chief priests and the scribes and the elders.
44 And the betrayer of Him had given them a signal saying, "Whomever I kiss, it is he, seize him, and lead him away securely."
45 And coming, immediately he comes forward, and says to Him, "Rabbi," and kissed Him.
46 And they laid hands on Him and seized Him.
47 And a certain one of those standing by, drawing his sword, struck the slave of the high priest, and cut off his ear.
48 And Jesus answering said to them, "Do you come out after me as a robber with swords and clubs to capture Me.

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[1]Affectionate Aramaic word for Father

49 "I was daily with you in the temple teaching, and you did not seize Me; but (this happened) that the Scriptures might be fulfilled."
50 And leaving Him they all fled away.
51 And a certain young man was following with Him being clothed (only) in a linen cloth over (his) naked (body), and they seize him;
52 but he left the linen cloth behind, fleeing naked.
53 And they led Jesus to the high priest, and all the chief priests and elders and scribes were gathering together.
54 And Peter followed Him from a distance even into the courtyard of the high priest, and was sitting with the minor officers, and was warming himself at the fire.[1]
55 But the high priests and the whole Sanhedrin were seeking a witness against Jesus in order to put Him to death, but were not finding (any).
56 For many were testifying falsely against Him, but the witnesses were not in agreement.
57 And certain ones rising up were testifying falsely against Him saying,
58 that "We heard him saying that, 'I will destroy this sanctuary made with hands, and in three days I will build another made without hands.'"
59 But even thus their witness was not in agreement.
60 And the high priest rising up in the midst questioned Jesus saying, "Do you not answer anything? What (about) these testifying against you?"
61 But He was silent and did not answer anything. Again the high priest was asking Him and says to Him, "Are You the Christ, the Son of the Blessed One?"
62 And Jesus said to him, "I am. And **you shall see the Son of man sitting on the right hand of the power and coming with the clouds of heaven.**"[2]
63 And the high priest ripping his tunics says, "Why do we still need witnesses?
64 "You heard the blasphemy? What does it appear to you?" And they all condemned Him to be deserving of death.
65 And some began to spit on Him, and to cover His face, and to pummel Him, and to say to Him, "Prophesy!" And the minor officers took Him, slapping His face.
66 And Peter being below in the courtyard, one of the young maids of the high priest comes,
67 and beholding Peter warming himself, looking on him, says, "You also was with the Nazarene, Jesus."
68 But he answered saying, "I do not know, nor understand what you are saying." And He went out into the forecourt; and a cock crowed.
69 And a young maid beholding him, began again to say to the bystanders, "This is one of them."
70 And again he was denying, and after a little time again

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[1]Lit. "light"

[2]Psalm 110:1

the ones standing by were saying to Peter, "Truly you are one of them, for you also are a Galilean."
71 But he began to curse and swear that, "I know not this man of whom you speak."
72 And immediately a cock crowed the second time, and Peter remembered the word as Jesus spoke to him that before a cock crowed twice you will deny Me three times, and as he considered (this), he began weeping.

Mark Chapter Fifteen

1 And at early morning, immediately the chief priests with the elders and scribes and the whole Sanhedrin, having held consultation, binding Jesus, they led (Him) away, and delivered (Him) up to Pilate.
2 And Pilate questioned Him, "Are you the King of the Jews?" And answering He says, "You say (so)."
3 And the chief priests were accusing Him many (ways).
4 But Pilate again was asking Him saying, "Do you not give any answer? Behold how much they accuse you."
5 But Jesus still did not answer, so that Pilate marvelled.
6 But at the Feast he (customarily) released to them one prisoner, whomever they were requesting.
7 And there was one called Barabbas, being bound with the insurrectionists, who in the insurrection had committed murder.
8 And the crowd rising up began to ask even as he (Pilate) was (accustomed) to do for them.
9 And Pilate answered them saying, "Do you desire I release to you the King of the Jews?"
10 For he knew that on account of envy the chief priests had delivered Him up.
11 But the chief priests stirred up the crowd (to ask) that he would rather release Barabbas to them.
12 But Pilate again answering, was saying to them, "What then do you desire that I do with the one whom you call the King of the Jews?"
13 But again they answer, "Crucify Him!"
14 But Pilate was saying to them, "For what evil did He do?" But they cried out more (loudly), "Crucify Him!"
15 And Pilate, deciding to do according to the crowd, released to them Barabbas, and having scourged Jesus, delivered (Him) up to be crucified.
16 And the soldiers led Him without the court, which is the Praetorium, and they call together the whole regiment.
17 And they clothed Him in purple, and having woven a crown of thorns placed it upon Him.
18 And they began to mock Him, "Hail, King of the Jews."
19 And they were beating His head with a reed, and were spitting on Him and kneeling, they were worshipping Him.
20 And after they mocked Him, they took off the purple, and clothed Him in His own garments. And they led Him out so that they might crucify Him.
21 And they compelled to carry His cross a certain passerby

coming from the country (whose name was), Simon of Cyrene, the father of Alexander and Rufus.
22 And they bring Him to the place (called) Golgotha, which is being interpreted, "Place of a Skull."
23 And they were giving to Him myrrh mingled with wine, which He did not take.
24 And they crucify Him, and **divided His garments, casting lots for them,**[1] who would take what.
25 And it was the third hour[2] that they crucified Him.
26 And the superscription of His accusation having been inscribed was "King of the Jews."
27 And they crucify with Him two robbers, one on His right and one on His left.
28 [Left out of most ancient manuscripts.][3]
29 And the ones going by were blaspheming Him, shaking their heads and saying, "Oh, the one tearing down the sanctuary and building it in three days,
30 "save yourself coming down from the cross."
31 Likewise also the chief priests, mocking, were saying to one another with the scribes, "Others he saved, himself he is not able to save.
32 "Let the Christ, the King of Israel, come down now from the cross so that we may know, and we will believe." Also the ones being crucified with Him were denouncing Him.
33 And as it became the sixth hour,[4] darkness came upon the whole land until the ninth hour.[5]
34 And at the ninth hour Jesus cried with a loud voice, "**Eloi, Eloi lema sabachthani,**" which being interpreted is, "My God, My God, why have you forsaken Me?"[6]
35 And certain of those standing by, having heard, were saying "Behold, He calls Elijah."
36 And a certain one running and filling a sponge with sour wine, placing it on a reed, gave Him to drink, saying, "Let us see if Elijah comes to take him down."
37 And Jesus, emitting a loud cry, expired.
38 And the inner veil of the sanctuary was split in two from top to bottom.
39 And the centurion, standing right before Him, having seen that thus He expired, said, "Truly this man is the Son of God."
40 And there were women watching from a distance, among them also Mary Magdalene, and Mary the mother of James the Less and Justus, and Salome,
41 And when He was in Galilee they followed Him, and many other women having come up with Him to Jerusalem.
42 And evening already having come, since it was the Day of Preparation, which is before the Sabbath,
43 Joseph of Arimathea having come, a well respected member of the council who also himself was expecting the kingdom

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[1]Ps.22:18 [2]9 a.m. [3]And the Scripture was fulfilled saying, "He was counted with the lawless." [4]Noon [5]3 p.m. [6]Psalm 22:1

of God, having boldness, went in to Pilate and asked for the body of Jesus.
44 But Pilate marvelled if He was already dead, and calling the centurion to (him) asked if He was already dead.
45 And having learned from the centurion, he granted the corpse to Joseph.
46 And having bought a linen cloth, taking Him down, he wrapped Him in the linen cloth, and placed Him in a tomb which had been hewn out of rock, and rolled a stone over the entrance of the tomb.
47 And Mary Magdalene and Mary the mother of Joseph were beholding where He was laid.

Mark Chapter Sixteen

1 And the Sabbath being over, Mary Magdalene and Mary the (mother) of James and Salome bought spices that coming they might anoint Him.
2 And at early morning on the first day of the week they come to the tomb at the rising of the sun.
3 And they were saying to one another, "Who will roll away the stone at the entrance of the tomb?"
4 And looking up, they were beholding that the stone had been rolled away, for it was exceedingly great.
5 And entering into the tomb, they saw a young man sitting on the right, having been clothed in a white flowing robe, and they were exceedingly amazed.
6 But he says to them, "Do not be so amazed; you seek Jesus the Nazarene the one having been crucified; He was raised; He is not here; behold the place where they laid Him.
7 "But go, tell His disciples and Peter that 'He goes before you into Galilee; there you shall see Him, even as He told you.'"
8 And having gone out, they fled from the tomb, for trembling and amazement was gripping them, and they said nothing to anyone for they were afraid.
9 But having risen early on the morning of the first day of the week, He appeared first to Mary Magdalene out of whom He had cast seven demons.
10 That one going, reported to the ones having been with Him, (who were) mourning and weeping.
11 And they having heard that He was alive and was seen by her, did not believe.
12 But after these (events), He appeared to two of them in another form (as) they were walking, going into the country.
13 And they going, reported (this) to the others, but they did not believe them.
14 But afterward He appeared to the eleven themselves (as) they were reclining (at a meal), and He denounced their unbelief and hardness of heart because they did not believe the ones having seen Him having been risen,
15 And He said to them, "Going into all the world, preach the gospel to all creation.

16 "The one believing and being baptized shall be saved,
but the one not believing shall be condemned.
17 And these signs shall follow those (of you) believing;
in My name they will cast out demons; speak with new
tongues;
18 and in their hands take serpents; and if they drink any
deadly (poison), it absolutely will not harm them; they
will lay hands on sick (people), and they will get well.
19 Indeed, therefore, the Lord Jesus after He spoke to them
was taken up into heaven, and sat down on the right hand
of God.
20 And those going out, preached everywhere, the Lord also
working with (them), and confirming the word through the
signs following.

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LUKE

1 Whereas since many have taken in hand to set forth in
order a detailed account concerning the actual events
having been fully accomplished among us,
2 even as the eyewitnesses and the ones becoming ministers
of the word from the beginning handed (them) down to us;
3 it seemed good to me also having investigated everything
accurately, to write to you an orderly (account), most
excellent Theophilus,
4 in order that you might know fully the reliabilty of the
words concerning which you have been instructed.
5 There was in the days of Herod, king of Judea, a certain
priest by name Zacharias, of the (priestly) division of
Abijah, and his wife of the daughters of Aaron, and her
name was Elizabeth.
6 And they were both righteous before God, walking in all
the commandments and regulations of the Lord, blameless.
7 And they were without a child, because Elizabeth was
barren, and both were well advanced in their days.
8 And it happened that when he was performing his priestly
duties in the order of his division before God,
9 according to the custom of the priestly duties, he was
selected by lot to enter into the sanctuary of the Lord to
burn incense,
10 and all the multitude of the people were waiting outside
at the hour of the burning of incense;
11 but an angel of the Lord appeared to him standing on the
right of the altar of incense.
12 And Zacharias beholding was troubled, and fear fell upon
him.
13 And the angel said to him, "Zacharias, stop being
fearful because your petition has been heard (favorably),
and your wife Elizabeth will give birth to a son, and you
will call his name John.
14 "And he shall be to you joy and gladness, and many shall
shall rejoice at his birth;
15 "for he shall be great before the Lord, and he will

absolutely not drink wine and strong drink, and he shall be filled with the Holy Spirit from his mother's womb,
16 "and he will return many of the sons of Israel back to the Lord their God.
17 "And he will go before Him in the spirit and power of Elijah **to turn the hearts of fathers to children,**[1] and the disobedient to the understanding of the righteous, to make ready a people having been prepared for the Lord."
18 And Zacharias said to the angel, "According to what (evidence) will I know this? For I am old and my wife is well advanced in her days."
19 And the angel answering said to him, "I myself am Gabriel, the one standing in the presence of God, and sent to speak to you, and to proclaim to you these good tidings;
20 "and behold, you shall be silent and not having power to speak until the day in which these (events) happen, since you did not believe my words, which shall be fulfilled in their (appropriate) time."
21 And the people were waiting for Zacharias, and were marvelling at the time he spent in the sanctuary.
22 Coming out, he was not able to speak to them, and they realized that he had seen a vision in the sanctuary; and he was making signs to them, and remained mute.
23 And it happened that when the days of his priestly ministry were fulfilled, he departed to his home.
24 And after these days Elizabeth his wife became pregnant, and she hid herself five months saying
25 that, "Thus the Lord has done for me in the days in which He looked upon me (with favor) to take away my reproach among men."
26 And in the sixth month the angel Gabriel was sent from God to a city of Galilee by name of Nazareth,
27 to a virgin having been engaged to marry a man by the name of Joseph of the house of David, and the virgin's name was Mary.
28 And going in to her, he said to her, "Hail, one having been favored, the Lord is with you."
29 But she was very troubled by the word, and was considering what manner of greeting this might be.
30 And the angel said to her, "Stop fearing, Mary, for you have found grace from God;
31 "and behold you will conceive in your womb, and bear a Son, and you shall call His name Jesus.
32 "This One shall be great, and He shall be called the Son of the Most High, and the Lord God shall give to Him the throne of his father, David,
33 "and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end."
34 And Mary said to the angel, "How shall this be since I do not know a man[2]?"

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[1]Mal. 4:5,6

[2]For "I am a virgin."

Luke 1:35 - 56

35 And answering, the angel said to her, "The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you; wherefore also the Holy One being born will be called the Son of God.
36 "And behold, your relative also herself has conceived a son in her old age, and this one being called barren is in her sixth month;
37 "because **nothing, not any word is impossible with God."**[1]
38 And Mary said, "Behold the (female) slave of the Lord; let it be to me according to your word." And the angel departed from her.
39 And Mary arising in those days, went with haste to the hill country to a city of Judah,
40 and entered into the house of Zacharias and greeted Elizabeth.
41 And it happened as Elizabeth heard the greeting of Mary, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.
42 And she spoke up with a loud cry and said, "Blessed are you among women, and blessed the fruit of your womb.
43 "And wherefore this to me that the mother of my Lord comes to me?
44 "For behold as the sound of your greeting came to my ears, the baby leaped with gladness in my womb.
45 "And blessed[2] be she believing that there will be a fulfillment of the (words) having been spoken to her by the Lord."
46 And Mary said,
"My soul magnifies the Lord,
47 And my spirit rejoiced in God my Savior,
48 "Because He considered the humility of His (female) slave,
for behold from now on all generations shall consider me blessed;[2]
49 "Because the powerful One did great things for me, and holy is His name.
50 "And His mercy (is) for generations and generations to those fearing Him.
51 "He did mighty deeds with His arms.
He scattered the proud in the thought of their hearts.
52 "He brought down the powerful from their thrones and lifted up the humble.
53 "He filled the hungry with good (blessings), and the rich He sent away empty.
54 "He helped His servant Israel, (when) He remembered mercy.
55 "Even as He spoke to our fathers, to Abraham and His seed forever."
56 And Mary remained with her about six months, and (then) returned to her house.

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[1]Gen. 18:14 [2]"Happy" as Mt.5:3ff.

Luke 1:57 - 80

57 And the time for Elizabeth to deliver was fulfilled, and she gave birth to a son.
58 And her neighbors and relatives heard that the Lord had magnified His mercy with her, and they rejoiced with her.
59 And it happened on the eighth day they came to circumcise the child, and they were going to call it by the name of his father Zacharias.
60 And his mother answering said, "Not so! But he shall be called John."
61 And they said to her, "There is no one of your relatives called by this name."
62 But they made signs to his father as to what he would desire it to be called.
63 And asking for a tablet, he wrote saying, "His name is John." And all were marvelling.
64 And his mouth was opened instantly, and his tongue (was loosed), and he was speaking blessings to God.
65 And fear came upon all those dwelling around them, and in the whole hill country of Judea all these words were being discussed.
66 And all the ones hearing kept (this) in their heart, saying, "What therefore will this child be? For certainly the hand of the Lord was with him."
67 And his father Zacharias was filled with the Holy Spirit and prophesied saying,
68 "Blessed be the Lord God of Israel,
because He visited and made redemption for His people.
69 "And raised a horn of salvation for us,
in the house of His servant, David,
70 "Even as He spoke through the mouth of His Holy prophets from the ages;
71 "Salvation from our enemies, and the hands of all the ones hating us;
72 "To manifest mercy with our fathers,
and to remember His holy covenant,
73 "The oath which He swore to Abraham our father,
74 "To give us, having been delivered out of the hands of our enemies, to serve Him without fear.
75 "In purity and righteousness before Him all our days.
76 "And even you, child, shall be called a prophet of the Most High,
For you will go before the Lord to prepare His ways.
77 "To give knowledge of salvation to His people in the forgiveness of their sins,
78 "Through the compassionate mercy of our God,
In which the Sunrise from on high will visit us.
79 "To shine upon those who sit in the darkness and shadow of death,
To guide our feet in the way of peace."
80 And the child grew, and became strong in spirit, and was in the deserted places until the days of his showing forth to Israel.

Luke Chapter Two

Luke 2:1 - 21

1 And it happened in those days a decree went out from Caesar Augustus that all the world be registered (in a census).
2 This first registration came when Quirinius was governor of Syria.
3 And all were going to be registered, each to his own city.
4 And Joseph also went up from Galilee out of the city of Nazareth to Judea to the city of David, which is called Bethlehem because he was of the house and family of David,
5 to be registered with Mary, the one being engaged to him, being with child.
6 And it happened when they were there the days were filled for her to give birth.
7 And she gave birth to her first-born Son; and wrapped Him in cloths, and placed Him in a manger, because there was no place for them in the inn.
8 And shepherds were in the same country, staying out in the fields, keeping watch over their flock by night.
9 And an angel of the Lord stood over them, and the glory of the Lord shone around them, and they became afraid with great fear.
10 And the angel said to them, "Stop being fearful, for behold I announce good news to you of great joy, which shall be to all people,
11 "that this day in the city of David a Savior was born to you, Who is Christ the Lord.
12 "And this is a sign to you, you will find a baby having been wrapped in cloth, and lying in a manger."
13 And suddenly there came with the angel a multidude of heavenly host praising God and saying,
14 "Glory to God in the highest,
And on earth, peace among men of good will."
15 And it happened that as the angels went away from them into heaven, the shepherds were saying to one another, "Let us go now to Bethlehem, and see this word which the Lord has made known to us."
16 And hurrying they came and found both Mary and Joseph, and the baby lying in the manger.
17 And seeing they made known the word of the one having spoken to them concerning this Child.
18 And all the ones hearing were marvelling concerning what was told by the shepherds to them.
19 And Mary kept secure all these words, pondering them in her heart.
20 And the shepherds returned, glorifying and praising God for all which they heard and saw even as it was told to them.
21 And when eight days were filled to circumcise Him, His name was called Jesus which was given by the angel before He was conceived in the womb.

22 And when the days were fulfilled for their cleansing according to the Law of Moses, they brought Him up to Jerusalem to present (Him) to the Lord,
23 even as it has been written in the Law of the Lord that **"Every male opening a womb shall be called holy to the Lord,"**[1]
24 and to offer a sacrifice according to that having been spoken in the Law of the Lord, **"A pair of turtle doves or two young pigeons."**[2]
25 And behold a man was in Jerusalem whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him.
26 And it had been revealed to him by the Holy Spirit that he would not see death before he would see the Christ[3] of the Lord.
27 And he came in the Spirit into the temple; and when the parents brought in the child Jesus to do concerning Him according to the custom of the Law;
28 then he received Him in his arms and blessed God and said,
29 "Now, Sovereign Lord, let Your slave depart in peace,
according to your word;
30 Because my eyes have seen Your salvation,
31 Which You prepared before the face of all the people,
32 A light for revelation to the gentiles,
and a glory for Your people, Israel."
33 And His father and mother were marvelling at what was being spoken concerning Him.
34 And Simeon blessed them, and said to Mary His mother, "Behold, this One is placed for the fall and rising up of many (people) in Israel, and for a sign (that will) be spoken against
35 "[and a sword shall pierce even your own soul], that the reasoning of many hearts will be revealed."
36 And there was a prophetess, Anna, a daughter of Phanuel, of the tribe of Asher; she had advanced in many days, having lived with her husband seven years from her virginity,
37 and she was a widow until eighty four years, who did not depart from the temple serving (in worship) with fastings and petitions night and day.
38 And at that same hour coming upon (them), she was giving acknowledgment to God, and speaking concerning Him to the ones waiting the redemption of Jerusalem.
39 And when they had completed everything according to the Law of the Lord, they returned to Galilee to their own city of Nazareth.
40 And the child grew, and became strong, being full of wisdom, and the grace of God was upon Him.
41 And His parents were going yearly to Jerusalem for the feast of Passover.

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[1]Ex. 13:2,12,15 [2]Lev. 12:8 [3]i.e. "Christ"

Luke 2:42 - 3:8

42 And when He became twelve years of age, they were going up at the Feast according to their custom.
43 And the days having been completed, when they were returning, the child Jesus remained in Jerusalem, and His parents did not know (it).
44 But supposing Him to be in the caravan, they went a day's journey, and were seeking Him among their relatives and acquaintances.
45 And not finding (Him), they returned to Jerusalem seeking Him.
46 And it happened after three days, they found Him in the temple, sitting among the teachers both listening to them and answering them.
47 And all the ones hearing Him were astonished at His understanding, and His answers.
48 And seeing Him, they were perplexed, and His mother said to Him, "Child, why did You do thus to us? Behold Your father and I were seeking You anxiously."
49 And He said to them, "Why were you seeking me? Did you not know that I must be in the[1] (affairs) of my Father?"
50 But they did not understand the word He spoke to them.
51 And He went down with them, and came to Nazareth, and was subject to them. And His mother kept secure all the words in her heart.
52 And Jesus progressed in wisdom and stature and in favor with God and men.

Luke Chapter Three

1 And in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of the country of Iturea and Trachonitis, and Lysanias the tetrarch of Albania,
2 during the high priesthood of Annas and Caiaphas the word of God came to John the son of Zacharias in the wilderness
3 and he came into all the surrounding country of the Jordan preaching a baptism of repentance for forgiveness of sins,
4 as it had been written in the book of the words of Isaiah the prophet, **"A voice of one crying in the wilderness, prepare you the way of the Lord, make His paths straight,**
5 **"Every valley shall be filled up, and every mountain and hill shall be brought low, and the crooked (road) shall be (made) straight and the rough roads smooth."**
6 **"And all flesh shall see the salvation of God."**[2]
7 Therefore, he was saying to the crowds coming out to be baptized by him, "Progeny of vipers, who warned you to flee from the coming wrath?
8 "Produce therefore fruit worthy of repentance; and do not begin to say within yourselves, 'We have Abraham as our father,' for I say to you that God is able of these stones

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[1]Only a plural masc. or neut. article here. [2]Isaiah 40:3-5

to raise up children of Abraham.
9 "But even already the axe is placed at the root of the trees, therefore every tree not producing good fruit is cut down, and is cast into the fire."
10 But the crowds were asking him saying, "What therefore shall we do?"
11 And answering he was saying to them, "The one having two tunics, let him share with the one not having (any), and the one having food(s), let him do likewise."
12 And also tax collectors came to be baptized, and said to him, "Teacher, what shall we do?"
13 And he said to them, "Never be collecting more for you than you are instructed."
14 And also those serving in the army were asking him, saying, "What shall we also do?" And he said to them, "Do not take money from anyone by force, neither by false accusations, and be content with your wages."
15 But as the people were waiting with expectation, and reasoning in their hearts concerning John whether he himself might be the Christ,
16 John gave answer to all, "I indeed baptize you in water; but One stronger than I comes, of Whom I am not worthy to unfasten the thongs of His sandals; He shall baptize in Holy Spirit and fire;
17 "Whose winnowing shovel is in His hand to thoroughly cleanse His threshing ground and to gather the wheat into His barn but the chaff He will burn up with unquenchable fire."
18 Indeed, therefore, with many other exhorations He was proclaiming good news to them.
19 But Herod the tetrarch, being reproved by him concerning Herodias, his brother's wife, and concerning all the wicked (acts) which Herod did.
20 He added to all them this also, he shut John up in prison.
21 And it happened when all the people were being baptized, Jesus also was baptized, and was praying, and the heaven was opened,
22 and the Holy Spirit came down in bodily form as a dove upon Him, and a voice came out of heaven, "You are My beloved Son in Whom I am well pleased."
23 And Jesus Himself was beginning (His ministry) at about thirty years of age, being the son, as was supposed of Joseph the (son) of Heli,
24 the (son) of Matthat, the (son) of Levi, the (son) of Melchi, the (son) of Jannai, the (son) of Joseph,
25 the (son) of Mattathias, the (son) of Amos, the (son) of Nahum, the (son) of Hesh, the (son) of Naggai,
26 the (son) of Maath, the (son) of Mattathias, the (son) of Semein, the (son) of Joseph, the (son) of Joda,
27 the (son) of Johanan, the (son) of Resa, the (son) of Zerubabbel, the (son) of Shealtiel, the (son) of Neri,

28 the (son) of Melchi, the (son) of Addi, the (son) of Cosam, the (son) of Elmadam, the (son) Er,
29 the (son) of Joshua, the (son) of Eliezer, the (son) of Jorim, the (son) of Matthat, the (son) of Levi,
30 the (son) of Simeon, the (son) of Judah, the (son) of Joseph, the (son) of Jonam, the (son) of Eliakim,
31 the (son) of Melea, the (son) of Menna, the (son) of Mattatha, the (son) of Nathan, the (son) of David,
32 the (son) of Jesse, the (son) of Obed, the (son) of Boaz, the (son) of Salmon, the (son) of Nahshon,
33 the (son) of Amminadab, the (son) of Admin, the (son) of Ram, the (son) of Hezron, the (son) of Perez, the (son) Judah,
34 the (son) of Jacob, the (son) of Isaac, the (son) of Abraham, the (son) Terah, the (son) of Nahor,
35 the (son) of Serug, the (son) of Reu, the (son) of Peleg, the (son) of Heber, the (son) of Shelah,
36 the (son) of Cainan, the (son) of Arphaxad, the (son) of Shem, the (son) of Noah, the (son) of Lamech,
37 the (son) of Methusalah, the (son) of Enoch, the (son) Jared, the (son) of Mahalaleel, the (son) of Cainan,
38 the (son) of Enosh, the (son) of Seth, the (son) of Adam, the (son) of God.

Luke Chapter Four

1 And Jesus being filled with the Holy Spirit returned from the Jordan, and was led by the Spirit in the wilderness,
2 being tempted by the devil forty days, and He did not eat anything in those days, and when they were completed He hungered.
3 But the devil said to Him, "If You are the Son of God, tell this stone that it become bread."
4 And Jesus answered him, "It has been written that, '**Man shall not live by bread only.**'"[1]
5 And leading Him up, he showed Him all the kingdoms of the world in a moment of time.
6 And the devil said to Him, "I will give you authority over all this and the glory of them because they have been delivered over to me, and to whomever I desire to give it.
7 "If therefore you worship before me, all shall be yours."
8 But Jesus answering said to him, "It has been written, '**You shall worship the Lord your God and Him only shall you serve.**'"[2]
9 And he led Him into Jerusalem, and stood Him upon the pinnacle of the temple, and said to Him, "If You are the son of God, cast yourself down from here;
10 "For it has been written, '**He will command His angels concerning You to guard You carefully,**'
11 "and that, '**in (their) hands they will bear You up lest You strike Your foot against a stone**'"[3]
12 And Jesus answering said to him that, "It has been said, '**You shall not test the Lord your God.**'"[4]

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[1]Deut. 8:3 [2]Deut. 6:13 [3]Psalm 91:12 [4]Deut. 6:16

13 And the devil having finished every temptation, left Him for a time.
14 And Jesus returned in the power of the Spirit to Galilee and the fame concerning Him went out throughout the whole surrounding country.
15 And He was teaching in their synagogues, being glorified by all.
16 And He went to Nazareth where He was brought up, and according to His custom went on the Sabbath day into the synagogue, and stood up to read.
17 And the book of the prophet Isaiah was given to Him, and opening the book He found the place where it was written,
18 **"The spirit of the Lord is upon Me, because He anointed Me to announce good news to the poor; He sent Me to proclaim release to the captive and recovery of sight to the blind; to release those being oppressed,**
19 **"to proclaim the favorable year of the Lord."**[1]
20 And closing the book, returning it to the attendant, He sat down, and the eyes of everyone in the synagogue were gazing intently on Him.
21 And He began to say to them that, "Today this scripture has been fulfilled in your ears."
22 And all were testifying about Him, and were marvelling at the words of grace coming forth from His mouth, and were saying, "Is not this Joseph's son?"
23 And He said to them, "Probably you will tell me this proverb[2] 'Physician, heal yourself; whatever we heard was being done in Capernaum, do also here in your own home town.'"
24 And He said, "Surely, I say to you that no prophet is accepted in his home town.
25 "Upon a truth I say to you there were many widows in the days of Elijah in Israel, when the heaven was shut up for three years and six months as a great famine came upon the land.
26 "And Elijah was sent to none of them, except to Zarepath of Sidon to a widow woman.
27 "And there were many lepers in Israel at the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian."
28 And all in the synagogue were filled with anger hearing these (words).
29 And arising they cast Him out of the city, and they led Him to the edge of the mount upon which their city was built so that they could throw Him down the cliff.
30 But going through the midst of them, He departed.
31 And He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbath days.
32 And they were astonished at His teaching, because His word was with authority.
33 And there was in the synagogue a man having a spirit of

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[1]Isaiah 61:1,2;

[2]Lit. "parable"

an unclean demon, and he cried out with a loud voice,
34 "Ha! What is there (between) us and You, Jesus (the) Nazarene? Do You come to destroy us? I know who You are, the Holy One of God."
35 And Jesus rebuked him saying, "Be silent, and go out of him." And the demon throwing him down in their midst went out of him, not doing him any harm.
36 And amazement came upon all, and they were talking to one another, saying, "What is this word, that with authority and power He commands the unclean spirits, and they come out?"
37 And the rumor concerning Him was going out into every place of the surrounding country.
38 But arising, He went out from the synagogue into the home of Simon. The mother-in-law of Simon was suffering from great fever, and they requested Him concerning her.
39 And standing over her, He rebuked the fever, and it left her; and instantly arising, she was ministering to them.
40 And as the sun was setting, all whoever had those being sick from various diseases, were bringing them to Him; and laying His hands on each one of them, He was healing them.
41 And also He was casting out demons from many, crying and saying that, "You are the Son of God." And rebuking them He would not allow them to speak because they knew He was the Christ.[1]
42 And when day came, going out, He went into a wilderness place; and the crowds were seeking Him, and came to Him, and were keeping Him from going from them.
43 But He said to them that, "I must also preach good news of the kingdom of God to other cities, because for this I was sent."
44 And He was preaching in the synagogues of Judea.

Luke Chapter Five

1 And it happened when the crowd was pressing around Him, listening to the word of God, and He was standing beside the lake Gennesaret,[2]
2 and He saw two boats standing beside the lake; but the fishermen having come down from them, were cleaning their nets.
3 And getting into one of the boats, which was Simon's, He asked him to go out a little from the land, and sitting down, He was teaching the crowds from the boat.
4 And when He stopped speaking, He said to Simon, "Go out into the deep, and let down your nets for a catch."
5 And Simon answering said, "Master, toiling through the whole night, we took nothing, but on Your word I will let down the nets.
6 And having done this, they enclosed a large multitude of fish, and their nets were tearing.
7 And they signaled their partners in the other boat to

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[1]i.e. "Messiah"

[2]Same as Galilee/Tiberias

come and help them: and they filled both the boats so that that they were about to sink.
8 And Simon Peter beholding, fell on his knees before Jesus saying, "Depart from me, because I am a sinful man, Lord."
9 For amazement gripped him and all those with him upon the catch of fish which they had taken,
10 and likewise also James and John, sons of Zebedee, who were companions to Simon. And Jesus said to Simon, "Fear not for from now on you will be catching[1] men."
11 And bringing their boats upon the land, leaving all they followed Him.
12 And it happened that when He was in one of the cities, behold (there was) a man full of leprosy; and beholding Jesus, falling on his face, he pleaded with Him saying, "Lord, if you will you are able to cleanse me."
13 And stretching forth His hand, He touched Him saying, "I will, be cleansed"; and immediately the leprosy left him.
14 And He commanded him to tell no one, "But departing, go show yourself to the priest and make an offering for your cleansing, even as Moses commanded for a testimony to them."
15 But the word concerning Him was spreading more, and many crowds were assembling to hear (Him), and to be healed from their sicknesses.
16 But He himself was withdrawing to the wilderness places, and praying.
17 And it happened on one of the days that He was teaching, and Pharisees and teachers of the law were sitting, who had come from out all the villages of Galilee, and from Judea and Jerusalem; and power was with the Lord for Him to heal.
18 And behold, men bearing on a stretcher a man who was paralyzed, and they were seeking to bring him in and set him before Him.
19 And not finding how to bring him in on account of the crowd, taking him up upon the housetop, they let him down through the tiles upon his stretcher into the midst, before Jesus.
20 And beholding their faith He said, "Man, your sins are forgiven you."
21 And the scribes and the Pharisees began to reason saying, "Who is this who speaks blasphemies? Who has power to forgive sins except God alone?"
22 But Jesus knowing their reasoning, answering said to them, "Why do you reason in your hearts?
23 "Which is easier to say, 'Your sins be forgiven,' or to say, 'Rise and walk'?
24 "But in order that you may know that the Son of man has the authority on earth to forgive sins"--He said to the paralytic, "I say to you, rise, take up your stretcher,

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[1]Lit. "to take alive."

and go to your home."
25 And instantly arising before them, taking up what he had been lying on, he departed to his house, glorifying God.
26 And all were taken with amazement, and were glorifying God, and they were filled with fear saying that, "We saw unique (deeds) today."
27 And after these (events) He went out, and observed a tax collector by name Levi, sitting at the tax collector's booth, and He said to him, "Follow Me."
28 And leaving behind everything, arising, he followed Him.
29 And Levi made a great festive meal for Him in his home, and there was a large crowd of tax collectors and others, who were reclining (at the meal) with them.
30 And the Pharisees and their scribes were grumbling to His disciples saying, "Why do you eat and drink with tax collectors and sinners?"
31 And Jesus answering said to them, "The healthy do not have need of a physician, but the ones having sickness.
32 "I have not come to call the righteous, but the sinners to repentance."
33 But they said to Him, "The disciples of John fast often and make petitions, likewise also the (disciples) of the Pharisees, but your (disciples) eat and drink."
34 And Jesus said to them, "You can not make the sons of the bridegroom to fast while the bridegroom is with them can you?
35 "But the days shall come when the bridegroom will be taken from them, and then they shall fast in those days."
36 And He was telling also a parable to them that, "No one tears a patch from a new garment, and places it upon an old garment; if one does, the new one also tears, and the old does not match the patch from the new.
37 "And no one puts new[1] wine into old wineskins, if one does the new[1] wine bursts the wineskins, and the wine will be poured out, and the wineskins destroyed.
38 "But new[1] wine is put into new wineskins.
39 "And no one drinking old wine desires new[1] wine; for he says, 'The old is better.'"

Luke Chapter Six

1 And it happened on a Sabbath that He was going through a grainfield, and His disciples were plucking and eating the heads of grain, rubbing them in their hands.
2 But certain of the Pharisees said, "Why do you do that which is unlawful on the Sabbath?"
3 And answering Jesus said to them, "Have you not read this which David did when he hungered and those being with him?
4 "He went into the house of God, taking the show bread ate it, and gave to those with him, which was unlawful to eat except only the priests."
5 And He was saying to them, "The Son of man is Lord of the

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[1]Or "fresh," different word for new than others in context.

Sabbath."
6 And it happened on another Sabbath, He went into the synagogue, and was teaching; and a man was there, and his right hand was withered.
7 And the scribes and Pharisees were watching Him carefully (to see) if He heals on the Sabbath in order that they may find (a reason) to denounce Him.
8 But He Himself knew their reasoning, and said to the man having the withered hand, "Rise and stand in the midst." And arising, he stood.
9 And Jesus said to them, "I ask you, is it lawful to do good on the Sabbath or to do evil, to save a life[1] or to destroy it?"
10 And looking around on all of them, He said to him, "Stretch forth your hand." And he did, and his hand was completely restored.
11 But they themselves were filled with vehemence, and were discussing with one another what they could do to Jesus.
12 And it happened in these days, He went off into the mountain to pray, and He continued through the night in prayer to God.
13 And when day came, He called His disciples to Him, and selected from them twelve, whom He named apostles:
14 Simon, whom He also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew,
15 and Matthew and Thomas, and James (the son) of Alphaeus, and Simon the one being called Zealot,
16 and Judas (the son) of James, and Judas Iscariot, who became a traitor.
17 And coming down with them He stood on a level place, and (there was) a large crowd of His disciples, and a large group of people from all of Judea and Jerusalem, and the seacoast of Tyre and Sidon,
18 which came to hear Him, and to be cured from their diseases; and the ones being distressed from unclean spirits were being healed
19 And all the crowd was seeking to touch Him because power was going out from Him, and He was curing all.
20 And turning His eyes upon His disciples, He was saying, "Blessed are the poor, because yours is the kingdom of God.
21 "Blessed are the ones hungering now, because you shall be satisfied. Blessed are the ones weeping now, because you shall laugh.
22 "Blessed are you when men will hate you, and when they repudiate[2] you, and denounce you, and cast out your name as wicked, for the sake of the Son of man.
23 "Rejoice in that day and leap for joy, for behold, great is your reward in heaven; for according to the same way they did to their fathers, the prophets.
24 "However, woe to you rich, because you receive your

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[1]Lit. "soul"

[2]Lit. "separate"

consolation.
25 "Woe to you, the ones being well filled now, because you will hunger. Woe to the ones laughing now, because you will mourn and weep.
26 "Woe when all men speak well of you, for according to the same way their fathers did to the false prophets.
27 "But I say to you who are hearing, love your enemies, do good to those hating you,
28 "Bless the ones cursing you, pray concerning the ones despitefully treating you.
29 "To the one striking you on the cheek, present him the other also, and the one taking from you your cloak, do not forbid your tunic.
30 "To everyone asking you, give; and from the one taking what is yours, do not demand it back.
31 "And even as you desire that men may do to you, you do to them likewise.
32 "And if you love the ones loving you, what thanks is there to you? For even the sinners love those who love them.
33 "And if you do good to the ones doing good to you, what thanks is there to you? Even the sinners do the same.
34 "And if you lend to those from whom you wish to receive, what thanks is there to you? Even sinners lend to sinners in order that they may receive back an equal amount.
35 "However, love your enemies, and do good, and lend not expecting any return, and your reward shall be much, and you shall be sons of the Most High because He Himself is good to the ungrateful and wicked (people).
36 "You become merciful even as your Father is merciful.
37 "And do not judge and you absolutely will not be judged; do not condemn and you absolutely will not be condemned. Pardon and you will be pardoned.
38 "You give and it shall be given to you, good measure, having been pressed down, having been shaken, running over they shall give into your lap; for with what measure you measure, it shall be measured again to you."
39 And He spoke a parable to them, "A blind man is not able to guide a blind man is he? Will not both fall into a pit?
40 "A disciple is not above his teacher, but everyone having been fully trained shall be as his teacher.
41 "Why do you see the chip in the eye of your brother, and do not consider the beam in your own eye?
42 "How are you able to say to your brother, 'Brother, let me take out the chip in your eye,' (when) you yourself do not see the beam in your eye? Hypocrite, take out first the beam in your eye, and then seeing clearly the chip in your brother's eye, you can take it out.
43 "For a good tree does not produce rotten fruit, again neither does a rotten tree produce good fruit.
44 "For each tree is known by its own fruit; for (people)

do not gather figs from thorn bushes, nor do they pick grapes from a bramble-bush.
45 "The good man out of the good treasures of his heart brings forth good (work); the wicked man out of his wicked heart brings forth wicked (work); for out of the abundance of the heart the mouth speaks.
46 "Why do you call Me, 'Lord, Lord,' and do not do what I say?
47 "Everyone coming to Me, and hearing My words, and doing them, I will point out to you to whom he is like.
48 "He is like a man building a home, who dug and went deep and laid a foundation upon rock; and a flood coming, the river struck against that home, and it was not strong (enough) to shake it, because he had built it well.
49 "But the one hearing, and not doing is like a man who built his home upon the earth without foundation, which the river struck against, and immediately it collapsed, and the destruction of that home was great."

Luke Chapter Seven

1 Now when He had finished all His words in the hearing of the people, He entered into Capernaum.
2 And the slave of a certain centurion, who was honored by him, was about to die.
3 But hearing about Jesus, he sent to Him elders of the Jews asking Him that coming He might bring his slave through safely.
4 And they having reached Jesus, were pleading earnestly, saying that, "He is worthy for you to accomplish this;
5 "for he loves our nation, and he himself built us our synagogue."
6 And Jesus was going with them. But when He was already not far from the house, the centurion sent friends, saying to Him, "Lord, do not trouble Yourself, for I am not deserving that you come in under my roof.
7 "Wherefore, I did not even consider myself worthy to come to You; but You say the word, and my little boy will be cured.
8 "For I also am a man myself being placed under authority, having soldiers under myself, and I say to this one, 'Go,' and he goes, and to another 'Come,' and he comes, and to my slave, "Do this,' and he does."
9 And Jesus having heard these (words), was marvelling (at) him, and having turned to the crowd following Him He said, "I say to you, I have not even found such a faith as this in Israel."
10 And the ones having been sent, returning into the house found the slave being healthy.
11 And it happened that soon afterward He went into a city being called Nain, and His disciples were going with Him, and a great crowd.
12 And as they were drawing near to the gate of the city, behold, a dead (man) was being carried out, the only son

born to his mother, and she was a widow, and a sizeable crowd out of the city was with her.
13 And the Lord seeing her was filled with compassion towards her, and said to her, "Stop weeping."
14 And coming to (them) He touched the coffin,[1] and those carrying (it) stood still, and He said, "Young man, I say to you, arise."
15 And the corpse sat up and began to speak, and He gave him to his mother.
16 And fear came upon all, and they were glorifying God saying that, "A great prophet has risen among us," and that, "God has visited His people."
17 And this word went out in the whole of Judea and all the surrounding country.
18 And His disciples reported to John concerning all these (events). And John, calling (to him) a certain two of his disciples,
19 sent them to the Lord saying, "Are you the One coming or should we expect another (different one)?"
20 And arriving to Him, the men said, "John the Baptist sent us to you saying, 'Are you the One coming or should we expect another (different one)?'"
21 In that hour He healed many from diseases and scourges and evil spirits, and He granted many blind to see.
22 And answering He said to them, "Going, you report to John what you saw and heard; blind are restored sight, lame walk, lepers are cleansed, and deaf hear, dead are raised up, the poor have good news proclaimed (to them);
23 "and blessed is whoever is not caused to stumble by Me."
24 And after the messengers of John departed, He began to speak to the crowd concerning John, "What did you go into the wilderness to observe? A reed shaken by the wind?
25 "But what did you go out to see? A man having been dressed in fine garments? Behold, the ones possessing expensive garments and luxury are in the kings' palaces.
26 "But what did you go out to see? A prophet! Yes, I say to you, and more than a prophet.
27 "This is the one about whom it has been written, **'Behold I send my messenger before your face, who shall prepare your way before you.'**[2]
28 "I say to you of those being born of women there is none greater than John; yet the least in the kingdom of God is greater than he."
29 And all the people hearing, and the tax collectors, were justifying God, having been baptized by the baptism of John.
30 But the Pharisees and the lawyers rejected the will of God for themselves, not having been baptized of him.
31 "To what then shall I compare the men of this generation and to what are they like?
32 "They are like children sitting in the market place, and

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[1]An open bier

[2]Mal. 3:1

calling to one another, who say, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.'
33 "For John the Baptist came not eating bread nor drinking wine, and you say, 'He has a demon.'
34 "The Son of man came eating and drinking, and you say, 'Behold a man (who is) a glutton and drunkard, a friend of tax collectors and sinners.'
35 "And wisdom is declared right by all its children."
36 And a certain Pharisee asked Him that He might eat with him; and going into the Pharisees house He reclined (at the meal table).
37 And behold a woman who was in the city, a sinner, and when she became aware that He was reclining (at the meal) in the home of the Pharisee, she brought an alabaster flask of ointment.[1]
38 And standing behind Him at His feet, weeping, she began to wet His feet with her tears, and was wiping them with the hairs of her head, and was continually kissing His feet, and was anointing (them) with the ointment.[1]
39 But the Pharisee having invited Him, beholding (this), said within himself, "If this one were a prophet, he would know what manner of woman this was who was touching him, that she is a sinner."
40 And Jesus answering said to him, "Simon, I have somewhat to say to you." And he said, "Speak teacher."
41 "Two (men) were debtors to a certain money lender. One owed five hundred denarii,[2] but the other fifty.
42 "They not having (money) to repay, he granted pardon to both. Which therefore of them will love him the most?"
43 Simon answering said, "I suppose that the one to whom the most was pardoned." And He said to him. "You judged rightly."
44 And turning to the woman, He said to Simon, "Do you see this woman? I came into your home; you did not give Me water for My feet; but she wet My feet with her tears, and dryed them with her hair.
45 "You gave Me no kiss; but she from when I came in did not cease kissing My feet.
46 "You did not anoint My head with oil; but she anointed My feet with ointment.[1]
47 "On account of which, I say to you, her sins which were many are forgiven, because she loved much, but the one to whom little is forgiven, loves little."
48 He said to her, "Your sins are forgiven."
49 And those reclining together began to say to themselves, "Who is this who even forgives sin?"
50 And He said to the woman, "Your faith has saved you. Go in peace."

Luke Chapter Eight

1 It happened afterwards that He was travelling about among

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[1]Lit. "myrrh

[2]Denarius = day's wage

cities and villages preaching and proclaiming good news of the kingdom of God, and the twelve were with Him,
2 and certain women who had been healed from evil spirits and diseases: Mary, the one being called Magdalene, from whom seven demons had been cast out,
3 and Johanna, wife of Chuza, Herod's overseer, and Susanna and many others who were ministering to them out of their possessions.
4 And when a great crowd was coming together, and the ones coming to Him from various cities, He spoke by a parable,
5 "A sower went out to sow his seed, and in the sowing one (seed) indeed fell beside the road, and was trampled down, and the birds of the heaven devoured it.
6 "And another fell on the rock(y soil), and having grown it withered, because it did not have moisture.
7 "And another fell in the midst of thorns, and growing up together, the thorns choked it.
8 "And another fell on the good earth, and growing produced fruit a hundred times more." As He was speaking these (words), He was saying, "The one having ears to hear, let him hear."
9 But His disciples were questioning Him (as to) what this parable might be.
10 And He said to them, "To you it is given to know the mysteries of the kingdom of God, but to the others in parables, in order that, **seeing they may not see, and hearing they may not understand.**[1]
11 "But this is the parable, the seed is the word of God.
12 "The ones falling beside the road are those hearing, then the devil comes and takes the word from their hearts in order that they may not believe and be saved.
13 "And the ones on the rock are those when hearing, with joy they receive the word, and these do not have root; they believe for a time, but in the time of temptation,[2] they fall away.
14 "And the one falling among the thorns, these are the ones having heard, and going along they are choked by the cares, and riches and pleasures of life, and do not come to maturity.
15 "And the one on the good earth, these are the ones who with a good and fair heart, having heard the word, hold firm, and bear fruit with steadfastness.
16 "But no one having lit a lamp covers it with a container or places it under a bed, but he places it on a lampstand in order that the ones coming in may see the light.
17 "For nothing is hidden which shall not become manifest, neither concealed which shall not absolutely be known, and come (to be) manifest.
18 "Therefore, you see how you hear; for whoever has (more) shall be given to him, but whoever does not have, even what he seems to have shall be taken from him."

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[1]Isaiah 6:9,10 [2]Or, "trial"

Luke 8:19 - 36

19 And His mother and His brothers came to Him, and they were unable to reach Him on account of the crowd.
20 And it was reported to Him, "Your mother and your brothers have stood without desiring to see you."
21 And answering He said to them, "These are My mother and My brothers, the ones hearing and doing the word of God."
22 And it happened on one of the days that He and His disciples embarked in a boat, and He said to them, "Let us go to the other side of the lake." And they set sail.
23 And as they were sailing, He fell asleep. And a storm of wind came down on the lake, and they were being swamped, and were in danger.
24 And coming to (Him), they aroused Him saying, "Master, Master, we are perishing." But having arisen He rebuked the wind and the waves of water, and they ceased, and it became calm.
25 And He said to them, "Where is your faith?" And being fearful, they marvelled, saying to one another, "Who then is this that He even commands the wind and the waves, and they obey Him?"
26 And they sailed down to the country of the Gerasenes, which is opposite of Galilee.
27 And coming out upon the land, a certain man of the city met (Him), being demon possessed; and for considerable time he had not put on garments, and did not remain in a home but in the tombs.
28 And beholding Jesus, crying out, he fell before Him and with a loud voice said, "What have You to do with me, Jesus, Son of the Most High God. I beg You do not torture me."
29 For Jesus was commanding the unclean spirit to come out from the man. For it had seized him many times, and he was bound with chains and shackles, being guarded, and breaking his bonds, he was driven by the demon into the wilderness.
30 But Jesus asked him, "What is your name?" And he said, "Legion"; for many demons had entered into him.
31 And they were pleading with Him that, He would not command them to depart into the abyss.
32 And there was a considerable herd of hogs feeding on the mountain; and they pleaded with Him that He would permit them to enter into those (hogs); and He permitted them.
33 And the demons going out from the man, entered into the hogs, and the herd rushed down the cliff into the lake and were drowned.
34 And those feeding (the hogs), seeing what had happened, fled, and reported (it) in the city and countryside.
35 And (the people) went out to see what had happened, and came to Jesus, and found the man from whom the demon went out being clothed and sound-minded, sitting at the feet of Jesus, and they were afraid.
36 And the ones having seen reported to them how the one

being possessed of demons was saved.
37 And all the multitude (of people) around the country of the Gadarenes were asking Him to depart from them for they were being held with great fear; and embarking in the boat, He returned.
38 But the man from whom the demons went out was begging Him to be with Him. But He released him saying,
39 "Return to your house, and relate fully what God did for you." And he went away and proclaimed throughout the whole city what Jesus did for him.
40 And when Jesus returned the crowd welcomed Him, for all were waiting for Him.
41 And behold a man by name Jairus came, and this one was a ruler of the synagogue, and falling at the feet of Jesus, he pleaded with Him to enter into his house,
42 because his only daughter, about twelve years old, was dying. But as He was going the crowd was shoving against Him.
43 And a woman having a flowing of blood for twelve years, of which she was not able from anyone to be healed,[1]
44 going behind, she touched the fringe of His garment, and instantly the flowing of her blood stopped.
45 And Jesus said, "Who is the one having touched Me." As all were denying, Peter said, "Master, the crowds are thronging and pressing against You."
46 But Jesus said, "Someone touched Me, for I myself knew power had been going out from Me."
47 And the woman seeing that she was not undiscovered came trembling, and falling prostrate before Him, she declared before all the people the reason she touched Him, and how she was cured instantly.
48 And He said to her, "Daughter, your faith has saved you; go in peace."
49 While He was still speaking, a certain one comes from the (house of) the ruler of the synagogue saying, "Your daughter died, no longer trouble the teacher."
50 But Jesus, having heard answered him, "Do not fear, only believe, and she shall be saved."
51 And going into the home, He did not permit anyone to go in with Him except Peter and John and James and the father and the mother of the child.
52 And all were weeping and lamenting her. But He said, "Stop crying, for she is not dead but sleeps."
53 And they were laughing at Him, knowing that she died.
54 And grasping her hand, He spoke saying, "Child arise!"
55 And her spirit returned, and she arose instantly, and He instructed that she be given (food) to eat.
56 And her parents were ecstatic; but He told them to tell no one what had happened.

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[1]Some mss. add, "who had spent all her livelihood on physicians."

Luke 9:1 - 20

1 And calling together the twelve He gave to them power and authority over all the demons, and to heal diseases.
2 And He sent them to preach the kingdom of God, and to cure sicknesses.
3 And He said to them, "Do not take anything for the journey, neither a staff, nor a knapsack, nor bread, nor silver, nor have two tunics.
4 "And into whatever home you enter, stay there, and go out from there.
5 "And whoever does not receive you, going out from that city, shake from your feet the dust as a witness against them."
6 And going out, they were going throughout the villages preaching good news, and healing everywhere.
7 And Herod the tetrarch heard all that was happening; and was perplexed because it was said by certain ones that John had risen from the dead;
8 and by some others that Elijah had appeared, and others that one of the ancient prophets had arisen.
9 But Herod said, "I myself beheaded John; but who is this concerning whom I hear such as this"; and he was seeking to see Him.
10 And the apostles returning, related fully to Him whatever they had done. And taking them He departed in private to the city being called Bethsaida.
11 But the crowd knowing (this) followed Him. And welcoming them, He was speaking to them concerning the kingdom of God, and curing the ones having need of healing.
12 And the day began to decline; and the twelve coming to (Him) said to Him, "Send the crowd away, so that going into the surrounding villages and farms they may lodge, and find provisions because here we are in a wilderness place."
13 But He said to them, "You yourselves give them to eat." But they said, "We do not have more than five loaves and two fish, unless going we buy food for all these people."
14 For there were about five thousand men. But He said to His disciples, "Have them recline for eating in groups of fifty each."
15 And they did thus, and all were reclining to eat.
16 And taking the five loaves and two fishes, looking up to heaven, He blessed them, and broke and was giving them to His disciples to set before the crowd.
17 And they ate, and all were satisfied, and they took up of left overs of them twelve baskets of fragments.
18 And it happened that when He was praying alone, His disciples came to Him, and He questioned them saying, "Who do the crowds say that I am?"
19 And answering they said, "John the Baptist, but others Elijah, and others that some ancient prophet has arisen."
20 But He said to them, "But who do you say that I am?" And

Peter answering said, "The Christ of God."
21 And having warned them, He commanded them to tell this to no one,
22 saying that, "It is necessary for the Son of man to suffer much, and be rejected by the elders and chief priests and scribes, and be put to death, and be raised up on the third day."
23 And He was saying to them all, "If anyone desires to come after Me, let him deny himself and take up his cross day after day, and let him follow Me.
24 "For whoever desires to save his life[1] shall lose it; and whoever shall lose his life[1] on account of Me shall save it.
25 "For what does a man profit gaining the whole world but loses or forfeits himself?
26 "For whoever shall be ashamed of Me and My words, the Son of man shall be ashamed of this one whenever He comes in His glory, and (the glory) of the Father and the holy angels.
27 "And I say to you truly, there are certain ones of those standing here who will absolutely not taste death until when they see the kingdom of God."
28 And it happened about eight days after these (words), taking Peter and John and James, He went up into the mountain to pray.
29 And it happened as He was praying, the appearance of His face (became) different, and His garment gleaming[2] white.
30 And behold two men were talking with Him, who were Moses and Elijah,
31 who appearing in glory were speaking of His departure, which was about to be fulfilled in Jerusalem.
32 But Peter and the ones with him were burdened with sleep, but having been thoroughly awakened, saw His glory and the two men standing with Him.
33 And it happened that as they were departing Peter said to Jesus, "Master, It is good for us to be here, and let us make three tents, one for You and one for Moses and one for Elijah"--not knowing what he is saying.
34 But as he was saying these (words), a cloud came and overshadowed them; and they were afraid when they came into the cloud.
35 And a voice came out of the cloud saying, "This is My Son, the chosen One, you hear Him."
36 And after the voice came, Jesus was found alone. And they were silent, and told no one in those days what they had seen.
37 And it happened on the next day when they came down from the mountain, a great crowd met Him.
38 And behold, a man from the crowd called loudly saying, "Teacher, I beg of you to look at my son, because he is my only begotten (son).

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[1]Lit. "soul" [2]Lit. "flash of lightning"

Luke 9:39 - 57

39 "And behold a spirit takes hold of him, and suddenly he cries out, and it throws him into convulsions with foam (at his mouth), and it bruises him, seldom departing from him.
40 "And I begged your disciples that they might cast it out, but they were not able."
41 And Jesus answering said, "O faithless and perverted generation, until when shall I be with you, and put up with you? Bring your son here."
42 And while he was still approaching, the demon threw him (to the ground), and into convulsions; but Jesus rebuked the unclean spirit, and cured the child, and presented him to his father.
43 And all were astonished at the greatness of God. And as all were marvelling at all which He was doing, He said to His disciples,
44 "You place these words into your ears, for the Son of man is about to be betrayed into the hands of men."
45 But they did not understand this remark,[1] for it had been hidden from them so that they were not able to perceive it, and they were afraid to ask Him concerning this remark.[1]
46 And a discussion started among them (as to) who would be greatest of them.
47 But Jesus knowing of the reasoning[2] of their hearts, taking a child He stood it among them,
48 and said to them, "Whoever receives this child in My name receives Me, and whoever receives Me receives the One having sent Me; for the one being least among all of you, this is the great one."
49 But John answering said, "Master, we saw someone casting out demons in Your name, and we forbid him because he does not follow with us."
50 But Jesus said to him, "Do not forbid (him), for who is not against you is for you."
51 And it happened the days were being fulfilled for His ascension, and He resolutely set His face to go to Jerusalem.
52 And He sent messengers before His face, and going they went into a village of Samaria so as to prepare for Him.
53 But they did not receive Him, because He was journeying with His face (set) toward Jerusalem.
54 And His disciples seeing (this), James and John said, "Lord, do you desire that we call down fire from heaven and destroy them"
55 But turning He rebuked them.[3]
56 And they went to another village.
57 And as they were going in the way, someone said to Him,

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[1]Gr. "ῥῆμα" - word [2]Same word as "discussion" in vs.46
[3]Some mss. add, "You do not know what manner of spirit you are of. 56 "The Son of man did not come to destroy lives of men, but to save."

"I will follow You wherever You go."
58 And Jesus said to him, "Foxes have holes, and the birds of heaven nests, but the Son of man has nowhere to recline His head.
59 And He said to another, "Follow Me." But he said, "Lord, permit me first to go and bury my father."
60 But He said to him, "Leave the dead to bury the dead for themselves."
61 And another also said, "I will follow You, Lord; but first permit me to bid farewell to those in my house."
62 But Jesus said, "No one putting his hand upon the plow, and looking to the things behind, is fit for the kingdom of God."

Luke Chapter Ten

1 And after these (events), the Lord appointed seventy others, and sent them forth two by two before His face to every city and place to which He was about to go.
2 And He was saying to them, "The harvest is abundant, but the laborers are few; request therefore the Lord of the harvest so that He will send out workers into His harvest.
3 "Depart! Behold I send you forth as lambs in the midst of wolves.
4 "Do not carry a purse, nor a knapsack, nor shoes, and do not greet anyone on the way.
5 "And into whatever home you enter first say, 'Peace to this house.'
6 "And if a son of peace be there, your peace will rest on him, but if not it will return to you.
7 "But remain in the same home, eating and drinking what they provide, for the laborer is worthy of his wage. Do not go about from home to home.
8 "And into whatever city you go, and they receive you, eat what is set before you;
9 "Heal those sick in it, and say to them, 'The kingdom of God has drawn near you.'
10 "And into whatever city you go, and they do not receive you, going out into the streets of it, say,
11 'Even the dust of your city clinging to our feet we wipe off against you; however, know this that the kingdom of God has drawn near.'
12 "I say to you that it shall be more endurable for Sodom in that day than for that city.
13 "Woe to you Chorasin; woe to you Bethsaida; because if the miracles being done in you had been done in Tyre and Sidon they would have repented, sitting in sackcloth and ashes long ago.
14 "However, it shall be more endurable for Tyre and Sidon than you in the judgment.
15 "And you, Capernaum, **you will** not **be exalted to heaven, will you? You will be brought down to Hades.**[1]
16 "The one listening to you, listens to Me, the one who

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[1]Isaiah 14:13,15

rejects you, rejects Me; the one rejecting Me, rejects the One having sent Me."
17 The seventy returned with joy saying. "Lord, the demons are subject to us in Your name."
18 And He said to them, "I was beholding Satan falling, as lightning out of heaven.
19 "Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy, and absolutely nothing shall harm you.
20 "However, do not rejoice in this, that the spirits are subject to you, but rejoice that your names have been engraved in heaven."
21 In this hour He rejoiced in the Holy Spirit, and said, "I honor You, Father, Lord of heaven and earth, that You have hidden these (truths) from the wise and intelligent and revealed them to babies; yes, Father, because thus it was well pleasing before You.
22 "Everything has been delivered by the Father to Me, and no one knows who the Son is except the Father, and who the Father is except the Son, and to whomever the Son wills to reveal (Him)."
23 And turning to the disciples He said privately, "Blessed are the eyes seeing what you see.
24 "For I say to you that many prophets and kings desired to see what you see, and did not see and hear what you hear and did not hear."
25 And behold a certain lawyer stood up testing Him saying, "Teacher, what shall I do to inherit eternal life?"
26 And He said to him, "In the Law what has been written? How do you read (it)?"
27 And answering he said, **"You shall love the Lord your God out of your whole heart, and with your whole soul, and with your whole strength,**[1] and with your whole mind, and **your neighbor as yourself."**[2]
28 And He said, "You have answered rightly. This do and you shall live."
29 But desiring to justify himself, he said to Jesus, "And who is my neighbor?"
30 Replying Jesus said, "A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripping and beating him, left, leaving him half dead.
31 "And by coincidence a certain priest came down that road, and seeing him went by on the other side.
32 "And likewise also a Levite, having come by that place, and seeing (him), went by on the other side.
33 "But a certain Samaritan on a journey came upon him, and seeing (him), had compassion,
34 And coming to (him), bound up his wounds, and poured on (them) oil and wine, and placing him on his own beast, took him to an inn, and cared for him.
35 "And on the morrow taking out two denarii,[3] he gave to

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[1]Deut.6:5 [2]Lev.19:18 [3]Denarius = day's wage

the innkeeper, and said, 'Take care of him and whatever you spend more I will repay you when I return.'
36 "Which of these three does it seem to you became a neighbor to the one falling into the robbers' (hands)?"
37 And he said, "The one practicing mercy toward him." And Jesus said to him, "Go and you do likewise."
38 And as they journeyed, He entered into a certain village where a certain woman by name Martha welcomed Him.
39 And she had a sister being called Mary, who also was sitting at the feet of the Lord, listening to His word.
40 But Martha was distracted about much service, and came (to Him) and said, "Lord, do You not care that my sister has left me alone to serve? Tell her therefore to take a part with me to help."
41 But the Lord answering said to her, "Martha, Martha, you are worried and bothered about many (tasks),
42 "but only one is necessary; for Mary chose the good part which shall not be taken from her."

Luke Chapter Eleven

1 And it happened that He was in a certain place praying, when He finished, one of His disciples said to Him, "Lord, teach us to pray even as John was teaching his disciples."
2 And He said to them, "When you pray, you say,
'Father, let Your name be sanctified.
Let Your kingdom come.
3 Give us daily our necessary bread.
4 And forgive our sins,
For we ourselves also forgive all indebted to us.
And do not lead us into temptation.'"
5 And He said to them, "Who of you will have a friend and will go to him at midnight, and say to him, 'Friend, lend me three loaves,
6 'since my friend has come on a journey to me, and I do not have anything to set before him';
7 "and that one within answering may say, 'Do not cause me trouble; already the door has been shut, and my children are with me in bed; I am not able arising to give to you.'
8 "I say to you, even if he does not arise and give to him because he is his friend, yet because of his intense persistence he arises, and gives to him whatever he needs.
9 "And I say to you, ask and it shall be given to you, seek and you will find, knock and it will be opened to you.
10 "For everyone asking receives, and the one seeking finds, and to the one knocking it is opened.
11 "And which of you (as) a father (if) your son asks for a fish, and instead will give to him a serpent?
12 "Or also he shall ask for an egg, will give to him a scorpion?
13 "If therefore you being evil, know to give good gifts to your children, how much rather the Father in heaven will give the Holy Spirit to those asking Him."
14 And He was casting out a demon, and it was dumb, but

when the demon came out, the dumb man began speaking, and the crowds marvelled.
15 But certain of them said, "He casts out the demons by Beelzebul the ruler of demons."
16 And others, testing (Him) were seeking a sign[1] out of heaven from Him.
17 But He knowing their thoughts said to them, "Every kingdom being divided against itself is devastated, and a house against a house falls.
18 "And if also Satan was divided against himself, how will his kingdom stand? Since you say I cast out demons by Beelzebul.
19 "But if I cast out demons by Beelzebul, by whom do your sons cast (them) out? For this reason they shall be your judges.
20 "But if by the finger of God I cast out the demons, then the kingdom of God has come upon you.
21 "Whenever the strong man being fully armed guards his own palace, his goods are at peace (safe).
22 "But if one stronger than he comes, he conquers him; he takes away all his armor in which he trusted, and divides up his spoils.
23 "The one not being with Me is against Me, and the one not gathering with Me scatters.
24 "When the unclean spirit goes out of the man, it goes through waterless places seeking rest, and not finding any, it says, 'I will return to my house from where I went out.'
25 "Having come, it finds (the house) having been swept and having been put in order.
26 "Then it goes and takes with (it) seven other spirits more wicked than himself, and going in dwells there, and the last (condition) of the man becomes worse than the first."
27 And it happened when He was saying these (words) some woman out of the crowd raising her voice said to Him, "Blessed be the womb bearing You, and the breasts which You nursed."
28 But He said, "Indeed, rather, blessed are the ones who hear the word of God and keeping (it)."
29 And as the crowds were pressing upon Him, He began to say, "This generation is a wicked generation; it seeks a sign[1] and no sign shall be given to it except the sign of Jonah.
30 "For even as Jonah became a sign to the Ninevites, thus also the Son of man shall be to this generation.
31 "The Queen of the South shall be raised up in the judgment with the men of this generation, and shall condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here.

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[1]Or, "a meaningful miracle"

32 "The men of Nineveh shall stand up in the judgment with this generation and condemn it; because they repented toward the preaching of Jonah and behold a greater than Jonah (is) here.
33 "No one having lit a lamp puts (it) in a hidden place nor under a bushel but upon a lampstand in order that the ones going in may see the light.
34 "The lamp of the body is your eye. Whenever your eye is clear, also your whole body is enlightened; but whenever your eye is wicked your body is darkened.
35 "Look carefully, therefore, that the light that is in you is not darkness.
36 "If therefore your whole body is enlightened, you do not have any part darkness; it shall be fully enlightened as when the lamp lights you with its ray."
37 And after He had spoken, a Pharisee asks Him that He eat with him; and going in He was seated.
38 And the Pharisee beholding, marvelled that He did not first wash (ceremonially) before the meal.
39 And the Lord said to him, "Now, you Pharisees clean the outside of the cup and the platter, but on the inside of you, you are full of robbery and wickedness.
40 "Foolish ones, did not the One making the outside make also the inside?
41 "However, you give that within (the dish) as charity, and behold everything is clean to you."
42 "But woe to you, the Pharisees, because you pay tithe of mint, and rue, and every herb but disregard justice and the love of God; these it is necessary to do and those others not to neglect.
43 "Woe to you, the Pharisees, because you love the first seats in the synagogues and the salutations in the market places.
44 "Woe to you because you are as the unseen tombs, and men walking over (them) do not know (it)."
45 And one of the lawyers answering says to Him, "Teacher, saying these (words) you also insult us."
46 But He said, "Woe to you lawyers also because you burden men with burdens difficult to bear, and you yourselves will not touch the burdens with one of your fingers.
47 "Woe to you because you build the tombs of the prophets, but your fathers killed them.
48 "Therefore you are witnesses and approve the deeds of your fathers for they on the one hand killed them and you on the other hand build (their tombs).
49 "And on account of this the wisdom of God said, 'I will send to them prophets and apostles, and they will kill some of them and persecute (others),'
50 "in order that the blood of all the prophets being shed from the foundation of the world, may be charged to this generation,
51 "from the blood of Abel until the blood of Zacharias,

the one perishing between the altar and the sanctuary.[1] Yes, I say to you such shall be charged against this generation.
52 "Woe to you, the lawyers because you took away the key of knowledge; you yourselves did not enter, and the ones (trying) to enter, you hindered."
53 And as He was leaving there, the scribes and Pharisees began to oppose Him vehemently, and to interrogate Him firmly concerning many (subjects),
54 watching closely to trap Him in something which He might say.

Luke Chapter Twelve

1 At this time as thousands of the crowd were assembling so that they were tramping on one another, He began first to speak to His disciples, saying, "Guard yourselves from the leaven of the Pharisees which is hypocrisy.
2 "But there is nothing having been veiled which shall not be revealed, and hidden which shall not be made known.
3 "Accordingly, whatever you said in the dark shall be heard in the light, and what you spoke in your private rooms shall be proclaimed on the housetops.
4 "And I say to you, my friends, do not fear those killing the body, and afterward do not have any more they can do.
5 "But I will point out whom you should fear; fear the one after he kills has authority to cast into hell, yes, I say to you, this one you should fear.
6 "Are not five sparrows sold for two assarions[2]? And not one of them is forgotten before God."
7 "But even the hairs of your head are all numbered. Do not fear; you are more valuable than many sparrows.
8 "I say to you, everyone who confesses Me before men, the Son of man also will confess before the angels of God.
9 "But the one denying Me before men will be denied before the angels of God.
10 "And everyone who speaks a word against the Son of man, it will be forgiven him; but the one blaspheming the Holy Spirit, it shall not be forgiven.
11 "And whenever they bring you before the synagogues and the rulers and the authorities, do not be anxious how you will defend yourselves, or what you will say;
12 "for the Holy Spirit will teach you in that hour what it is necessary to say."
13 And a certain one out of the crowd said to Him,"Teacher, tell my brother to divide with me the inheritance."
14 And He said to him, "Man, who appointed Me a judge or arbiter for you?"
15 And He said to them, "Watch and guard yourselves from all (manifestations) of greed,[3] because one's life is not in the abundance of his possessions."
16 And He spoke a parable to them, saying, "The ground of a

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[1]Lit. "house" [2]1/10 of denarius, common day's wage
[3]Or "covetousness"

certain rich man produced well.
17 "And he was reasoning within himself saying, 'What shall I do because I do not have anywhere to store my fruits.'
18 "And he said, 'I will do this; I will tear down my barns and build greater ones, and I will store there all my grain and goods.
19 'And I will say to my soul, "Soul you have many goods being laid up for many years, be at rest, eat, drink, be merry"'
20 "But God said to him, 'You fool, this night your soul will be required from you; then what you prepared, whose shall it be?'
21 "Thus (is) the one treasuring up for himself, and not riches for God."
22 And He said to the disciples, "On account of this I say to you, do not be anxious for your life, what you will eat, nor your body, what you will wear.
23 "For life is more than food and the body than clothing.
24 "Consider the ravens that they do not sow, nor reap, nor have store rooms or barns, and the Father feeds them, how much more valuable are you than the fowls.
25 "And which of you by being anxious is able to add one cubit[1] to his stature?
26 "Therefore, if you are not able (to do anything) about this little (matter) why are you anxious about other (matters).
27 "Consider the lilies, how they grow; they do not spin nor weave but I say to you, even Solomon in all his glory was not arrayed as one of these.
28 "But if God thus attires the grass in the field being (here) today, and tomorrow being cast into an oven, how much more (will He clothe) you, you of little faith.
29 "Do not you seek what you shall eat, and what you shall drink, and do not continually worry.
30 "For the gentiles of the world seek after all these things, but your Father knows that you need these.
31 "However, you seek His kingdom, and all these shall be added to you.
32 "Stop fearing, little flock, your Father was pleased to give to you the kingdom.
33 "Sell your possessions and give charity; make yourselves purses which do not become old, an unfailing treasure in heaven where a thief does not draw near nor a moth destroy.
34 "For where your treasure is, there will your heart be also.
35 "Let your bodies be clothed,[2] and your lamps burning.
36 "And you be like men, waiting their own lord when he returns from the wedding festivities, in order that when he comes and knocks they may immediately open to him.
37 "Blessed are those slaves who, when the lord comes he

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[1]About 18 inches

[2]Lit. "loins girded"

finds watching; surely, I say to you, he will dress himself (appropriately), and set them (at the table), and proceed to serve them.
38 "And even if he comes in the second watch (of night), or even the third, and he finds (them) thus, blessed are those.
39 "But know this that if the householder had known at what hour the thief comes, he would not have let his house be broken into.
40 "And you be prepared, because the Son of man comes at an hour which you do not suppose (that He will come)."
41 But Peter said to Him, "Lord, are You telling to us this parable or to everyone?"
42 And the Lord said, "Who, therefore, is the faithful and wise steward whom the lord appoints over his servants to give (them) sustenance at the (proper) time?
43 "Blessed is that slave whom when the lord comes he finds doing thus.
44 "Truly I say to you he will appoint him over all his possessions.
45 "But if that slave says in his heart, 'My lord is taking (his) time coming,' and will begin to beat both the men servants and women servants, and to both eat and drink and be drunken.
46 "The lord of that slave will come in a day which he does not suppose, and in an hour which he does not know, and will cut him to pieces, and place his part with the ones not believing.[1]
47 "But that slave having known the will of his lord, and not preparing or doing his will, he will beat with many blows.
48 "But the one not knowing, and doing (deeds) worthy of a beating, will receive a few blows. But everyone to whom much was given, much shall be required from him, and to whom they entrusted much, much more abundant shall be asked of him.
49 "I came to cast fire upon the earth, and what do I desire if already it be ignited.
50 "But I have a baptism (in which) to be baptized, and how distressed I am until it be accomplished.
51 "Do you consider that I came to give peace to the earth? Not so, I say to you, but rather division.
52 "For from now on five in one house will be divided, three against two and two against three.
53 "They shall be divided, father against son, and **son against father**, mother against the daughter, and **daughter against the mother**, mother-in-law against her daughter-in-law, **daughter-in-law against the mother-in-law.**"[2]
54 And He was also saying to the crowds, "Whenever you see a cloud arising in the west, immediately you say that 'A shower is coming,' and thus it happens.

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[1]Or "unfaithful"

[2]Micah 7:6

55 "And when the south wind blows, you say that, 'It will be hot,' and it happens.
56 "Hypocrites, you know how to discern the face of the earth and the heaven, but you do not know how to discern this (present) time.
57 "And why even for yourselves do you not judge what is right.
58 "For as you go with your adversary to the magistrate, while you are on the way, make an effort to be reconciled with him, lest he drag you off to the judge, and the judge delivers you over to the officer, and the officer casts you into prison.
59 "I say to you, you absolutely will not go out from there until you repay the last cent."[1]

Luke Chapter Thirteen

1 And there were some present at the same time reporting to Him concerning the Galileans whose blood Pilate mingled with their sacrifices.
2 And answering He said to them, "Do you suppose these Galileans were sinners (worse) than all Galileans because they suffered these (trials)?
3 "Not so, I tell you, but if you do not repent, you all shall likewise perish!
4 "Or those eighteen upon whom the tower in Siloam fell and killed them, do you suppose that they were debtors more than all the men dwelling in Jerusalem?
5 "Not so, I say to you, but if you do not repent, you all in like manner shall perish."
6 And He was telling this parable; "A certain man had a fig tree having been planted in his vineyard, and he went seeking fruit on it and found none.
7 "And he said to the vineyard keeper, 'Behold three years upon which I come seeking fruit in this fig tree. Cut it down; why should it even use up the ground?'
8 "But answering he says to him, 'Lord, let it be even this year until when I dig around it and fertilize it.[2]
9 'And if indeed it makes fruit in the future, and if not you will cut it down.'"
10 And He was teaching in one synagogue on the Sabbath.
11 And behold a woman having a spirit (causing) infirmity for eighteen years, and she was bent over, and not able to straighten up perfectly.
12 And Jesus beholding her, spoke to her, and said to her, "Woman, you are released from your infirmity."
13 And He put His hands on her, and instantly she was made erect, and was glorifying God.
14 But the ruler of the synagogue answered, being indignant that Jesus healed on the Sabbath, saying to the crowd that, "There are six days in which it is necessary to work; in these therefore come to be healed, and not on

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[1]Gr. lepton - coin worth 1/80 of denarius, a day's wage.
[2]Lit. "put on manure"

the Sabbath."
15 But the Lord answered him and said, "Hypocrites, does not each of you on the Sabbath loose his ox or his donkey from the stall, and lead away for watering?
16 "But this (one) being a daughter of Abraham, whom Satan bound, behold even eighteen years, is it not necessary to loose from this bondage on the Sabbath?"
17 And He saying these (words), all His adversaries were being put to shame, and all the crowd were rejoicing at all the glorious deeds being done by Him.
18 Therefore, He was saying, "What is the kingdom of God like, and to what shall I compare it?
19 "It is like a grain of mustard, which a man taking casts into his own garden, and it grew, and became a tree, and the birds of heaven nest in its branches."
20 And again He said, "To what shall I compare the kingdom of God?
21 "It is like leaven, which a woman taking hid in three sata[1] of meal, until the whole was leavened."
22 And He was going through cities and villages one by one, teaching, and making His journey toward Jerusalem.
23 And a certain one said to Him, "Lord, are (just a) few going to be saved?" And He said to them,
24 "Struggle to go in through the narrow door because many, I say to you will seek to enter in, and they shall not be able.
25 "From whenever the householder arises and shuts the door, and you begin to stand outside and knock on the door saying, 'Lord, open to us'; and answering he says to you, 'I know not you, from where you are.'
26 "Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets';
27 "and He will speak to you saying, 'I know not you from where you are; depart from Me all workers of iniquity.[2]
28 "There shall be weeping and gnashing of teeth, whenever you shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and you having been cast out.
29 "And they will come from east and west and from north and south and recline (at the feast table) in the kingdom of God.
30 "And behold they that are last shall be first, and they that are first shall be last."
31 In the same hour certain Pharisees came to Him saying, "Go out and journey from here because Herod desires to kill you."
32 And He said to them, "Go, tell that fox, 'Behold I cast out demons and accomplish cures today and tomorrow, and on the third (day) I will finish.'
33 "However, it is necessary that today and tomorrow and the following (day) I proceed for it is not acceptable

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[1]About a peck and a half. [2]Or "unrighteousness"

for a prophet to perish outside of Jerusalem.
34 "Jerusalem, Jerusalem, the one killing the prophets and stoning those having been sent to her, how often I wanted to gather together your children in like manner as a hen (gathers) her own brood under her wings, but you were not willing.
35 "Behold, your house is left to you.[1] And I say to you, you will absolutely not see Me until you say, '**Blessed is the One coming in the name of the Lord.**'"[2]

Luke Chapter Fourteen

1 And it happened that when He went into the house of a certain ruler of the Pharisees on a Sabbath to eat bread, they were watching Him carefully.
2 And behold a certain man suffering from dropsy was before Him.
3 And Jesus answering spoke to the lawyers and Pharisees saying, "Is it lawful on the Sabbath to heal or not?"
4 But they remained silent. And taking hold of him, He cured him, and sent him away.
5 And He said to them, "Which of you (having) a donkey[3] or an ox fall into a well, and will not immediately raise it up on a Sabbath day?"
6 And they were not able to reply to this.
7 And He was telling a parable to those being invited, noticing how they were choosing the chief places (at the table), saying to them,
8 "Whenever you are invited by someone to a wedding feast, do not take the chief place lest a more honorable person than you has been invited by him (the host).
9 "And coming, the one having invited you and him, says to you, 'Give place to this one,' and then you begin with shame to take the last place.
10 "But whenever you are invited, going, appropriate the last place so that whenever the one having invited you comes, he will say to you, 'Friend, proceed up higher'; then you will have honor before all the ones reclining (at the feast table) with you.
11 "Because everyone that exalts himself shall be humbled, and everyone humbling himself shall be exalted."
12 And He was saying to the one having invited Him, "Whenever you give a luncheon or dinner, do not call your friends nor your brothers neither your relatives nor your rich neighbors, lest they also invite you in return, and you are repaid.
13 "But whenever you have a festive meal, call the poor, the crippled, the lame, the blind;
14 "and you shall be blessed, because they do not have (the means) to repay you, for you shall be repaid in the the resurrection of the righteous."
15 And a certain one reclining (at the table) with Him,

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[1]Some mss. add "desolate." [2]Ps.118:26 [3]Some mss. have "son" not "donkey."

hearing these (words), said to Him, "Blessed is whoever eats bread in the kingdom of God."
16 But He said to him, "A certain man was giving a great dinner, and invited many,
17 "and he sent his slave at the dinner hour to tell those having been invited, 'Come, because it is now prepared.'
18 "And they all alike began to make excuses. The first said to him, 'I bought a field and I have need to go out to see it; I ask you to excuse me.'
19 "And another said, 'I bought five yoke of oxen and I go to examine them; I ask you to excuse me.'
20 "And another said, 'I married a wife and on account of this I am not able to come.'
21 "And the slave returning, announced to his lord these (excuses). Then becoming angry, the householder said to his slave, 'Go out quickly into the streets and lanes of the city, and the poor and the crippled and the blind and the lame bring in here.'
22 "And the slave said, 'Lord, what you commanded has been done, and there is still room.'
23 "And the lord said to the slave, 'Go out into the roads and hedges, and constrain (people) to come, in order that my house may be filled.'
24 'For I tell you that none of the those men having been invited shall taste of my dinner.'"
25 And great crowds were going with Him, and turning, He said to them,
26 "If anyone comes to Me, and does not hate his own father and mother and wife and children and his brothers and his sisters, and yet even his own life, he is not able to be My disciple.
27 "And whoever does not carry his own cross and come after Me, is not able to be My disciple.
28 "For which one of you, desiring to build a tower, does not first, sitting down, calculate the expense, if he has (sufficient) for completion?
29 "Lest having laid his foundation, and not being able to complete it, everyone viewing it begin to ridicule him,
30 "saying that, 'This man began to build, and was not able to complete it.'
31 "Or what king going out to encounter another king in war, does not first, sitting down, determine if he is able with ten thousand (men) to withstand the one coming against him with twenty thousand?
32 "And if not, while he is still far away, sending an embassage, he ask for peace.
33 "Thus, therefore, all of you who do not surrender all of your own possessions, is not able to be My disciple.
34 "Salt therefore is good; but if even the salt becomes tasteless, by what shall it become salted?
35 "It is not useful for the ground or for the manure pile; they cast it out.

Luke Chapter Fifteen

Luke 15:1- 21

1 And all the tax collectors and sinners were coming near to hear Him.
2 And both the Pharisees and the scribes were grumbling that, "This one receives sinners and eats with them."
3 But He told to them this parable, saying,
4 "What man among you having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness, and goes after the lost one until he finds it?
5 "And having found (it), he places it upon his shoulders, rejoicing.
6 "And going into the house, calls together his friends and his neighbors, saying to them, 'Rejoice with me because I found my lost sheep.'
7 "I say to you thus there shall be joy in heaven over one sinner repenting more than upon ninety-nine righteous ones who have no need of repentance.
8 "Or what woman having ten drachma,[1] if she loses one drachma, does not light a lamp and sweep the home and seeks carefully until when she finds (it)?
9 "And finding rejoices with her friends and neighbors saying, 'Rejoice with me because I found the drachma which I lost.'
10 "Thus, I say, there is rejoicing before the angels of God over one sinner repenting."
11 And He said, "A certain man had two sons.
12 "And the younger of them said to his father, 'Give to me the share of the estate falling to (me).' And he divided his livelihood to them.
13 "And after not many days, the younger son gathered every (possession) together, and journeyed into a far country, and there squandered his substance in profligate living.
14 "And he having spent all, a severe famine came in that country, and he began to be in need.
15 "And going he was joined with a citizen of that country, and he sent him into the fields to feed hogs.
16 "And he was longing to fill his belly with the husks which the hogs were eating, and no one was giving to him.
17 "And having come to himself, he said, 'How many hired (servants) of my father have more than sufficient bread, and I myself perish here with hunger!
18 'Arising, I will go to my father and say to him,"Father, I have sinned against heaven and before you,
19 "I am no longer worthy to be called your son; make me as one of your hired (servants)."'
20 "And arising he went to his own father. But while he was yet coming afar off, his father saw him, and was filled with compassion, and running fell on his neck and kissed him again and again.
21 "And the son said to him, 'Father, I have sinned against

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[1]Greek coin equal to Roman denarius, common day's wage.

heaven and before you, I am no longer worthy to be called your son.'
22 "But the father said to his servants, 'Quickly, bring out the best flowing robe and clothe him, and give a ring for his hand and sandals for his feet,
23 'and bring the fatted calf, kill (it) and eating, let us celebrate.
24 'because this my son was dead and became alive, was lost and was found,' and they began to celebrate.
25 "But his eldest son was in the field; and as he was coming near the home, he heard music and dancing.
26 "And calling to one of the servants, he was inquiring what these (activities) might be.
27 "And he said to him, 'Your brother has come and your father has killed the fatted calf because he has received him back safe and sound.'
28 "And he became angry and would not enter. But his father going, out was pleading with him.
29 "But answering he said to his father, 'Behold, for so many years I am serving you, and never yet transgressed your commandment, but you have never yet given me a kid in order that I might celebrate with my friends.
30 'But when this son of yours who devoured your livelihood with harlots came, you killed the fatted calf.'
31 "But he said to him, 'Child, you are always with me, and all that is mine is yours;
32 'but it is necessary to celebrate and rejoice, because this brother of yours was dead and is alive, and having been lost, was found.'"

Luke Chapter Sixteen

1 And He was also saying to His disciples, "There was a certain rich man who had a steward, and this (steward) was reported to him as squandering his possessions.
2 "And calling him, he said to him, 'What is this I hear concerning you? Present an account of your stewardship, for you are no longer able to be steward.'
3 "But the steward said to himself, 'What shall I do since my lord is taking away my stewardship from me? I am not strong (enough) to dig. I am ashamed to beg.
4 'I know what I will do, in order that whenever I am removed of my stewardship, they shall receive me into their own houses.'
5 "And calling in each one of his lord's debtors, saying to the first one, 'How much do you owe my lord?'
6 "And he said, 'A hundred measures[1] of oil.' And he said, 'Take your bill and quickly write fifty.'
7 "Afterward he said to another, 'And how much do you owe?' "and he said, 'A hundred measures[2] of wheat.' And he says to him, 'Take your bill and write eighty.'

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[1]Gr. bath which equals between 8 and 9 gallons.
[2]Gr. cors which equals between 10-12 bushels.

Luke 16:8 - 25

8 "And the lord commended the unrighteous steward because he acted wisely; because the sons of this age are more wise toward their own generation than the sons of light.
9 "And I say to you, you make for yourselves friends out of the mammon[1] of unrighteousness, in order that whenever it fails, they shall receive you in the eternal dwellings.
10 "The one faithful in the least is also faithful in much, and the one unrighteous in the least is unrighteous in much.
11 "If therefore you have not been faithful (in the use of) unrighteous mammon, who will trust you with the true (spiritual riches)?
12 "And if you have not been faithful in (the riches) of another, who will give your own to you?
13 "No house servant is able to serve two lords, for either he will hate the one and love the other, or he will cling to the one and despise the other. You are not able to serve God and mammon."
14 And the Pharises, (being) lovers of money,[2] were hearing all these (words), and were sneering at Him.
15 And He said to them, "You are the ones making yourselves righteous before men, but God knows your hearts, because that exalted by men is destestable before God.
16 "The Law and the prophets (were) until John, since then the kingdom of God is being proclaimed, and everyone is forcing (a way) into it.
17 "But it is easier for the heaven and the earth to pass away than one stroke of the Law to fall.
18 "Everyone divorcing his wife and marrying another practices adultery, and the one marrying (a woman) who has been divorced from her husband practices adultery.
19 "But there was a certain rich man, and he was dressed in purple and fine linen, living every day sumptously in splendor.
20 "And there was a certain poor man, named Lazarus, laid by his gate full of sores,
21 "and longing to be filled with (the crumbs) falling from the table of the rich man; but even the dogs coming were licking his sores.
22 "And it happened the poor man died, and was carried by the angels into the bosom of Abraham; and the rich man also died and was buried.
23 "And in Hades[3] lifting up his eyes, being in torment, he saw Abraham from afar, and Lazarus in his bosom.
24 "And calling he said, 'Father Abraham, have mercy on me, and send Lazarus in order that he may dip the tip of his finger in water and cool my tongue, because in this flame I am suffering agony.'
25 "And Abraham said, 'Child, remember that you received good things in your life, and Lazarus likewise the evil;

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[1]God of money [2]Lit. "love of silver" [3]Unseen abode of the dead

and now here he is comforted, and you suffering agony.
26 'And in all these (circumstances) between us and you a great chasm has been established, so that those desiring to go through from here to you are not able, and neither may (anyone) come from there to us.'
27 "And he said, 'I ask you therefore, father, that you send him to the house of my father,
28 'for I have five brothers, that he may witness strongly to them that they may not come to this place of torment.'
29 "But Abraham says, 'They have Moses and the prophets, let them listen to them.'
30 "But he said, 'Not so, father Abraham, but if someone from the dead go to them, they will repent.'
31 "But he said to him, 'If they do not listen to Moses and the prophets, neither will they be persuaded if someone from the dead arises.'"

Luke Chapter Seventeen

1 And He said to His disciples, "It is impossible that stumbling blocks will not come, however, woe to the one through whom they come.
2 "It would be better for him if a millstone be hung about his neck, and he be thrown into the sea than that he cause one of these little ones to stumble.
3 "Take heed to yourselves, if your brother sins, rebuke him, and if he repents, forgive him.
4 "And if he sins against you seven times a day and returns seven times to you, saying, 'I repent,' forgive him.
5 And the apostles said to the Lord, "Increase our faith."
6 And the Lord said, "If you have faith as a grain of mustard, you would say to this sycamine[1] tree, 'You be uprooted and be planted in the sea' and it would obey you.
7 "And which of you having a slave plowing or shepherding, who coming in from the field, says to him, 'Come, sit down (to eat)?'
8 "But will he not say to him, 'Prepare something for me to dine, and clothe yourself properly to serve me while I eat and drink, and after this you eat and drink?'
9 "He does not have thanks for the slave because he did what was commanded, does he?
10 "Thus also you, whenever you do all that was commanded to you; you say, 'We are undeserving slaves who did what we ought to have done.'"
11 And it happened while He was going toward Jerusalem that He was going along the border of Samaria and Galilee.
12 And as He was entering a certain village, ten leprous men met Him, who stood at a distance,
13 and raised their voices saying, "Jesus, Master, have mercy on us."
14 And beholding (them), He said to them, "Going, present yourselves to the priests." And it happened that as they were going, they were cleansed.

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[1]A black mulberry

Luke 17:15 - 37

15 And one of them, seeing that he was cured, returned with a loud voice glorifying God.
16 And he fell on his face at His feet thanking Him; and he was a Samaritan.
17 And Jesus answering said, "Were there not ten cleansed? Where are the nine?
18 "Were none found returning to give glory to God except this foreigner?"
19 And He said to him, "Arising, go, your faith has saved you."
20 And having been questioned by the Pharisees (about) when the kingdom of God comes, He answered them and said, "The kingdom of God does not come with observation,
21 "neither saying, 'Behold here' or 'There'; for behold the kingdom of God is within you."
22 And He said to the disciples, "Days shall come when you will long to see one of the days of the Son of man and you will not see.
23 "And they will say to you, 'Behold there,' or 'Behold here.' Do not go neither pursue (them).
24 "For even as lightning flashing out from a part of the heaven lights up another part of heaven, thus shall be the Son of man in His day.
25 "But first it is necessary that He suffer much and be rejected by this generation.
26 "And even as it happened in the days of Noah, thus it shall be also in the days of the Son of man.
27 "(People) were eating, drinking, marrying, giving in marriage until the day in which Noah went into the ark, and the flood came and destroyed everything.
28 "Likewise even as it happened in the days of Lot; they were eating, drinking, buying, selling, planting, building.
29 "And on the day Lot went out from Sodom, it rained fire and sulphur from heaven and destroyed everything.
30 "It shall be according to the same (circumstances) the day in which the Son of man is revealed.
31 "On that day let not the one who is on the housetop and his possessions in the home come down to take them; and who is in the field, likewise let him not return for the things left behind.
32 "Remember Lot's wife.
33 "Whoever seeks to secure his life shall lose it but whoever loses his life shall keep it alive.
34 "I say to you, in this night there shall be two upon one bed, one shall be taken away and the other shall be left.
35 "There shall be two grinding at the same (place), one (woman) shall be taken away and the other shall be left.
36 ["Two men in the field, one shall be taken away and the other shall be left."][1]
37 And answering they say to Him, "Where Lord?" And He said

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[1]Vs. 36 omitted in some mss.

to them, "Where the body is, there also the vultures will be gathered together."

Luke Chapter Eighteen

1 And He was telling a parable to them that it is necessary always to pray, and not to be discouraged,
2 saying, "There was a certain judge in a certian city, not fearing God, and not respecting man.
3 "And there was in that city a widow, and she kept coming to him saying, 'Give me justice from my adversary.'
4 "And he would not for a time, but afterwards he said within himself, 'Even if I fear not God nor respect men,
5 'yet because this widow causes me trouble, I will give her justice in order that by her continual coming she does not wear me out.'"
6 And the Lord said, "You heard what the unrighteous judge says;
7 "and shall not God deal justly with His elect, crying out to Him day and night, and be longsuffering toward them.
8 "I say to you that He will practice justice for them quickly. However, therefore when the Son of man comes, will He find faith upon the earth?"
9 And He also (told) this parable to certain of those who had confidence in themselves that they were righteous, and treated others with contempt.
10 "Two men went up into the temple to pray, one a Pharisee and the other a tax collector.
11 "The Pharisee standing, was praying to himself this, 'O God, I thank you that I am not as other men: plunderers, unrighteous, adulterers, or even as this tax collector;
12 'I fast twice a week, I pay a tithe of all I acquire.'
13 "But the tax collector, standing at a distance would not even raise his eyes to heaven but was thumping his breast saying, 'O God, be merciful to me the sinner.'
14 "I say to you, this one went down to his house having been justified rather than the other, because everyone exalting himself shall be humbled, but the one humbling himself shall be exalted."
15 And they were bringing to Him also infants in order that He might touch them; but the disciples seeing (this) were rebuking them.
16 But Jesus was calling them to Him, saying, "Permit the little ones to come to Me, and do not forbid them, for of such as this is the kingdom of God.
17 "Surely I say to you, whoever does not receive the kingdom of God as a little child, shall absolutely not enter it."
18 And a certain ruler questioned Him saying,"Good teacher, what shall I do that I may inherit eternal life?"
19 But Jesus said to Him, "Why do you call Me good? No one is good except God.
20 "You know the commandments; **Do not commit adultery, Do not murder, Do not steal, Do not bear false witness,**

Honor your father and mother.[1]

21 And he said, "All these I have kept from youth."
22 And Jesus hearing (this) said to him, "Yet one thing you lack; sell all whatever you have, and distribute to the poor, and you will have treasures in heaven, and come follow Me."
23 And hearing this, he became very sorrowful for he was very rich.
24 And Jesus beholding him, becoming very sorrowful, said, "How difficult for the ones having riches to enter into the kingdom of God.
25 "For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."
26 And those hearing said, "Then who is able to be saved?"
27 And He said, "That which is impossible with men, with God is possible."
28 And Peter said, "Behold we, leaving our own (families and houses), have followed You."
29 And He said to them, "Surely, I say to you that there is no one who left home or wife or brothers or parents or children on account of the kingdom of God,
30 "who shall absolutely not receive back many times as much at this time, and in the coming age eternal life."
31 And taking aside the twelve, He said to them, "Behold we go up to Jerusalem, and all having been written (about) the Son of man through the prophets shall be completed.
32 "For He shall be delivered up to the gentiles, and shall be mocked and mistreated and spit upon,
33 "and having been scourged they shall put Him to death, and on the third day He shall rise up."
34 And they did not understand any of these (words), and the remark[2] had been hidden from them, and they were not knowing the (meaning) of what was being spoken.
35 And it happened as He was drawing near to Jericho, a certain blind man was sitting beside the road, begging.
36 And hearing the crowd going by, he inquired what this might be;
37 they told him that Jesus the Nazarene was passing by.
38 And he shouted out, saying, "Jesus, Son of David have mercy on me."
39 And those leading the way rebuked him that he be silent; but he cried out more loudly, "Son of David, have mercy on me."
40 And Jesus standing (still) commanded him to be brought to Him. And as he drew near, He asked him,
41 "What do you desire that I do?" And he said, "Lord, that I receive sight."
42 And Jesus said to him, "Receive sight! Your faith has saved you."
43 And instantly he received sight, and was following Him, glorifying God, And all the people seeing (this), gave

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[1]Exodus 20:13-16

[2]Gr. rēma - word

praise to God.

Luke Chapter Nineteen

1 And entering, He was passing through Jericho.
2 And behold there was a man by name being called Zaccheus, and he was a chief tax collector, and he was rich.
3 And he was seeking to see who Jesus is, and he was not able for the crowd because he was small in stature.
4 And running ahead, he went up in a sycamore[1] tree so that he might see Him because He was about to come by that way.
5 And as He came to the place, Jesus looking up said to him, "Zaccheus, come down in a hurry for today I must stay in your house."
6 And he came down in a hurry, and received Him rejoicing.
7 And all seeing (this) were grumbling, saying that, "He went in to be a guest of a sinful man."
8 But Zaccheus standing up said to the Lord, "Behold the half of my possessions, Lord, I give to the poor, and if I have taken anything falsely[2] from anyone, I will repay (him) fourfold."
9 And Jesus said to him that, "Today salvation has come to this house because he also is a son of Abraham.
10 "For the Son of man came to seek and to save the lost."
11 And they hearing these (words), proceeding, He told a parable because He was near Jerusalem, and they supposed that the kingdom of God was about to appear instantly.
12 He said therefore, "A certain noble born man went to a far country to receive for himself a kingdom and return.
13 "And having called ten of his own slaves, he gave them ten minas[3] and said to them, 'Use (this) in a practical way until I come.'
14 "But his citizens hated him, and sent an embassage after him saying, 'We do not want this one to reign over us.'
15 "And it happened when he returned, having received his kingdom, that he said that these slaves to whom he had given the silver be called to him in order for him to know what was gained through (their) practical use of it.
16 "And the first came before (him) saying, 'Lord, your mina produced ten more.'
17 "And he said to him, 'Well done, good slave, because you have been faithful in the least, you be in authority over ten cities.'
18 "And the second came saying, 'Your mina, lord, made five minas.'
19 "And he said also to this one, 'And you be over five cities.'
20 "And the other came saying, 'Lord, behold your mina which I had put away in a piece of cloth.
21 'For I feared you, that you are an austere man, you take up where you did not put down, and you reap where you did not sow.'

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[1]A white mulberry [2]Grammar rule indicates, "and I have"
[3]Mina = 100 drachmas

22 "He says to him, 'Out of your mouth I will judge you, wicked slave. You knew that I am an austere man, taking up where I have not laid and reaping where I did not sow;
23 'on account of this why did you not put my silver on the table (of the money-changers)? And I having come would have exacted interest.'
24 "And he said to those standing by, 'Take from him the mina, and give to the one having ten minas.'
25 "And they said, 'Lord, he has ten minas (already).'
26 "I say to you that to everyone having it shall be given, but from the one not having it also shall be taken away.
27 "However, my enemies, those not desiring me to reign over them, you bring here, and slay them before me."
28 And having said these (words), He was proceeding, going up to Jerusalem.
29 And it happened as He drew near to Bethphage and Bethany toward the mount being called Olivet, He sent two of His disciples,
30 saying, "Go into the opposite village, in which having gone you will find a colt being tied on which no one of men has ever sat, and loosing you bring it.
31 "And if anyone asks you, 'Why are you loosing it?' You say thus that, 'The Lord has need of it.'"
32 And going, the ones having been sent found it even as He said to them.
33 As they were loosing the colt, the owners[1] said to them, "Why are you loosing the colt?"
34 And they said that, "The Lord has need of it."
35 And they brought it to Jesus, and casting their garments upon the colt, they placed Jesus on it.
36 And as He was proceeding, they were spreading their garments in the road.
37 And as He was drawing near to the descent of the mount of Olives, all the multitude of the disciples began to praise God, rejoicing with a loud voice concerning all miracles which they had seen,
38 saying, **"Blessed is the King coming in the name of the Lord,**[2] peace in heaven and glory in the highest."
39 And certain of the Pharisees from the crowd said to Him, "Teacher, rebuke your disciples."
40 And answering He said, "I say to you, even if these were silent, the stones will cry out."
41 And as He drew near, beholding the city He wept over it,
42 saying that, "If you knew in this day, even you, the (way)to peace, but now it has been hidden from your eyes,
43 "because the days shall come upon you, and your enemies shall raise up and embankment around you, and encompass you, and hem you in completely,
44 "and they will dash you to the ground, and your children within you, and they will not leave a stone on a stone in you since you did not know the time of your visitation."

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[1]Lit. "lords"/"masters"

[2]Psalms 118:26

45 And going into the temple He began to cast out the money changers,
46 saying to them, "It has been written, '**And My house shall be a house of prayer,**'[1] but you have made (it) a den of robbers."
47 And He was teaching daily in the temple. But the chief priests and the scribes and the first (men) of the city were seeking to destroy Him.
48 And they were not finding what they might do, for all the people hearing (Him) were hanging on to Him.

Luke Chapter Twenty

1 And it happened on one of the days that He was teaching the people in the temple and announcing good news, the chief priests and the scribes with the elders stood over (Him),
2 and spoke, saying to Him, "Tell us by what authority you do these (deeds), or who is the one giving this authority to you?"
3 And answering He said to them, "I will ask you also a question,[2] and you tell Me;
4 "the baptism of John, was it from heaven or from men?"
5 And they reasoned among themselves saying that, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?'
6 "But if we say, 'From men,' all the people will stone us for they are persuaded that John was a prophet."
7 And they answered that they knew not where (it was).
8 And Jesus said to them, "Neither will I tell you by what authority I do these."
9 And He began to tell the people this parable; "A certain man planted a vineyard and rented it out to farmers and went on a journey for a considerable time.
10 "And in time he sent to the farmers a slave that they might give him from the fruit of the vineyard, but the farmers, beating him, sent him away empty-handed.
11 "And he proceeded to send another slave; and that one also beating and treating dishonorably, they sent away empty-handed.
12 "And he proceeded to send a third; and also this one, wounding, they cast out.
13 "And the lord of the vineyard said, 'What shall I do? I will send my beloved son, perhaps they will respect this one.'
14 "But the farmers seeing him reasoned to one another, saying, 'This is the heir, let us kill him in order that the inheritance may be ours.'
15 "And casting him out of the vineyard, they killed him. What then shall the lord do to them of the vineyard?
16 "He shall come and shall destroy those farmers, and shall give the vineyard to others." And having heard this they said, "May it not be."

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[1] Isaiah 56:7

[2] Gr. logos - word

17 But looking upon them He said, "What therefore is this having been written, '(The) **stone which the builders rejected, this became** (the) **head of the corner**'[1]?
18 "Everyone falling upon that stone will be broken in pieces, and on whomever it falls, it will crush him into dust."
19 And the scribes and the chief priests were seeking to cast their hands upon Him in the same hour, but they were afraid of the people; for they knew that He told this parable about them.
20 And keeping a close watch (over Him), they sent spies pretending themselves to be righteous, in order that they might grasp hold of His word, so that they might deliver Him to the rule and the authority of the governor.
21 And they questioned Him, saying, "Teacher, we know that you speak and teach rightly, and do not take (people) at face (value),[2] but you teach the way of God with truth.
22 "Is it lawful for us to give tax to Caesar or not?"
23 But He, perceiving their craftiness, said to them,
24 "Show Me a denarius;[3] whose image and superscription does it have?" And they said, "Caesar's."
25 And He said to them, "Then give back to Caesar that which is Caesar's, and to God what is God's."
26 And they were not able to refute His word before the people, and marvelling at His answer they were silent.
27 And certain of the Sadducees, those saying there is no resurrection, coming to Him asked,
28 saying, "Teacher, Moses wrote to us, if any brother dies having a wife, and this one be childless that his brother take his wife, and raise up seed for his brother.
29 "Therefore, there were seven brothers, and the first taking a wife died childless;
30 "and the second;
31 "and the third took her, and likewise also the seven, not leaving children, and they died.
32 "Afterward the wife also died.
33 "Therefore, in the resurrection to which of them would she be a wife? For the seven had her as a wife."
34 And Jesus said to them, "The sons of this age marry and give in marriage,
35 "but those being worthy to attain to that eternal age, and the resurrection of the dead neither marry nor give in marriage;
36 "for neither are they able to die any more, for they are as angels, and are sons of God, being sons of the resurrection.
37 "But that the dead are raised up even Moses indicated at the bramble-bush, as he says, '**the Lord God of Abraham and the God of Isaac and God of Jacob**'[4]
38 "But God is not the God of the dead but living, for all

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[1]Psalm 118:22 [2]Or "show no partiality" [3]A coin worth a day's wage. [4]Exodus 3:2,6

live in Him."
39 And answering certain of the scribes said, "Teacher, you spoke well."
40 For they no longer were daring to ask Him anything.
41 And He said to them, "How do they say the Christ to be the son of David?
42 "For David says in the book of Psalms, **'(The) Lord said to my Lord, sit on My right hand,**
43 **'until whenever I place Your enemies a footstool for Your feet.'**[1]
44 "David therefore calls Him Lord, then how is He a son?"
45 And while all the people were listening, He said to His disciples,
46 "Take heed of the scribes, the ones desiring to walk in flowing robes, and take pleasure in[2] salutations in the market places, and first seats in the synagogues, and first places at dinners,
47 "who devour the houses of widows, and for display offer long prayers; these shall receive greater condemnation."

Luke Chapter Twenty-One

1 And looking up He saw the rich casting their gifts into the treasury-box.
2 And he saw a certain very poor widow casting there two lepta,[3]
3 and said, "Truly, I say to you that this poor widow cast in more than all;
4 "for all these out of their abundance cast in their gifts, but she out of her poverty cast in all the livelihood which she has."
5 And as certain ones were speaking about the temple that it had been adorned with goodly stones and dedicated gifts, He said,
6 "The days shall come in which these (stones) which you view, not one stone shall be left upon a stone which will not be torn down."
7 And they asked Him saying, "Teacher, when therefore shall these (events) be, and what the sign whenever these shall happen?"
8 And He said, "Watch that you are not deceived; for many shall come in My name, saying, 'I am he,' and 'The time has drawn near.' Do not go after them.
9 "But whenever you hear of wars and revolutions, do not be terrified; for it is necessary for these to come first, but not immediately (before) the end."
10 Then He was saying to them, "Nation will rise up against nation and kingdom against kingdom.
11 "There will be great earthquakes and from place to place there shall be famines and pestilences, and there will be terrors and great signs from heaven.
12 "But before all these they will lay their hands upon you

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[1]Ps.110:1 [2]Lit. "loving" from "φιλέω" [3]Smallest coin, 1/80 of denarius

and persecute you, delivering you up to synagogues and prisons, being brought before kings and governors for the sake of My name.
13 "It will present to you a witness (opportunity).
14 "Therefore, put it in your hearts not to consider before time (how) to defend yourselves.
15 "For I myself will give a message[1] and wisdom which all your antagonists will not be able to withstand or refute.
16 "But you will be betrayed even by parents and brothers and relatives and friends, and (some) of you will be put to death.
17 "And you shall be hated by all on account of My name.
18 "And absolutely not a hair on your head will perish.
19 "By your perseverance[2] you will gain your souls.
20 "And whenever you see Jerusalem being surrounded by armies, then know that her[3] desolation has drawn near.
21 "Then let the ones in Judea flee to the mountains, and the ones in the midst of her,[3] let them depart, and the ones in the country, let them not enter into her,[3]
22 "because these are days of retribution that all that has been written might be fulfilled.
23 "Woe to those being pregnant, and those nursing babies in those days; for there shall be great distress upon the land, and wrath upon this people.
24 "And they shall fall by the edge[4] of the sword and shall be led away captive into all nations, and Jerusalem shall be trampled underfoot by gentiles, until the times of the gentiles be fulfilled.
25 "And there shall be signs in the sun and moon and stars, and upon the earth anxiety of nations in perplexity at the roaring of the sea and the waves,
26 "men fainting from fear, and of the expectation of what is coming on the inhabited world for the powers of heaven shall be shaken.
27 "And then they shall see the Son of man coming in a cloud with power and much glory.
28 "But when these (events) begin to happen, straighten up, and lift up your heads, because your redemption draws near."
29 And He told a parable to them, "Behold the fig and all the trees;
30 "whenever they already shoot forth (leaves), seeing for yourselves, you know that already summer is near.
31 "Thus also you, whenever you see these things happening, you know that the kingdom of God is near.
32 "Surely, I say to you that this generation absolutely will not pass away until all these happen.
33 "The heavens and the earth shall pass away; but My word shall absolutely not pass away.
34 "But take heed to yourselves so that your hearts be not

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[1]Lit. "mouth" [2]Or "patience" [3]Jerusalem
[4]Lit. "mouth"

beaten down with debauchery and drunkeness and in worries of livelihood, and that day stand upon you suddenly,
35 "as a trap, for it shall come upon all who dwell on the face of all the earth.
36 "And you be alert at all time, praying in order that you may be able to escape all these (events) being about to happen, and to stand before the Son of man."
37 And He was teaching during the days in the temple, and at night going out, He lodged on the mount being called Olivet.
38 And all the people arose in the morning to come to Him in the temple to hear Him.

Luke Chapter Twenty-Two

1 And the Feast of Unbleavend Bread being called Passover was drawing near.
2 And the chief priests and the scribes were seeking how they might destroy Him, for they were fearing the people.
3 And Satan entered into Judas, the one being called Iscariot, being of the number of the twelve.
4 And going out he discussed with the chief priests and officers how he might betray Him to them.
5 And they rejoiced and agreed with him to give him silver.
6 And he consented, and was seeking an opportune time to betray Him to them, apart from the crowd.
7 And the day of the Unleavened Bread came in which it was necessary to kill the Passover (lamb).
8 And He sent Peter and John saying, "Going, prepare for us the Passover in order that we may eat (it)."
9 And they said to Him, "Where do you desire us to prepare it?"
10 And He said to them, "Behold, as you go into the city, a man will meet you carrying a jar of water; follow him into the home into which he enters.
11 "And say to the householder of the home, 'The teacher says to you, "Where is the guest room where I may eat the Passover with My disciples."'
12 "And that one will show you a large upper room having been furnished; you prepare (it) there."
13 And departing, they found (it) even as He had said to them, and they prepared the Passover.
14 And when the hour came, He sat down and His disciples with Him.
15 And He said to them, "With desire, I earnestly desired to eat this Passover with you before I suffer.
16 "For I say to you that I will absolutely not eat it again until it is fulfilled in the kingdom of God."
17 And receiving a cup He gave thanks, saying, "Take this and distribute it among yourselves;
18 "For I say to you that I will absolutely not drink from the fruit of the vine from now until when the kingdom of God comes."
19 And having taken the bread, giving thanks, He broke it

and gave it to them saying, "This is My body given on behalf of you; this do for My memorial."[1]
20 And in the same manner the cup after the supper, saying, "This is the cup of the new covenant in My blood, having been shed on behalf of you.
21 "However, behold, the hand of the one betraying Me is with Me on the table.
22 "Because, indeed the Son of man goes as it has been determined, however, woe to that man through whom He is betrayed."
23 And they began to question among themselves who then would be the one of them being about to do this.
24 And a rivalry also took place among them as to which of them seems to be the greatest.
25 But He said to them, "The kings of the gentiles lord over them, and the ones having authority over them are called benefactors.
26 "But you are not thus, but the one being greatest among you, let him become as the youngest, and the leader as the one serving.
27 "For who is the greatest, the one reclining (at meal) or the one serving? Is it not the one reclining? But I am in the midst of you as the One serving.
28 "And you are the ones having remained with Me through My trials.
29 "And I commit to you a kingdom, even as My Father did to Me,
30 "in order that you may eat and drink at My table in My kingdom, and sit upon thrones judging the twelve tribes of Israel.
31 "Simon, Simon, behold, Satan has begged earnestly for you to sift you like wheat;
32 "but I prayed for you that your faith may not fail, and then turning back you strengthen your brothers."
33 And he said to Him, "Lord, with you I am prepared to go to prison and to death."
34 "But He said, "I say to you, Peter, this day a cock will not crow until you have denied Me three times."
35 And He said to them, "When I sent you out without a purse or knapsack or sandals, you did not lack anything did you?" And they said, "Nothing."
36 And He said to them, "But now let the one having a purse take it and also a knapsack, and the one not having a sword, let him sell his robe and buy one.
37 "For I say to you that this having been written must be fulfilled in Me, **'And He was counted with the lawless'**[2]; for also that (written) concerning Me has an end."
38 And they said, "Lord, behold here (are) two swords." And He said to them, "It is sufficient."
39 And having gone out, He went according to His custom to the mount of Olives, and His disciples also followed Him.

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[1]Or "in memory of Me"

[2]Isaiah 53:12

Luke 22:40 - 63

40 And arriving at the place, He said to them, "You pray not to enter into temptation."
41 And He withdrew from them about a stone's throw, and kneeling was praying,
42 saying, "Father, if you are willing, take this cup from Me; however, let not My will but Yours be done."
43 And an angel from heaven appeared to Him, strengthening Him.
44 And being in agony, He was praying more fervently; and His sweat became as blood falling down upon the ground.
45 And having arisen from prayer, coming to His disciples, He found them sleeping from sorrow.
46 And He said to them, "Why do you sleep? Arising, pray in order that you may not enter into temptation."
47 While He was still speaking, behold, a crowd (came), and the one being called Judas, one of the twelve, was leading them, and he drew near to Jesus to kiss Him.
48 But Jesus said to him, "Judas, do you betray the Son of man with a kiss?"
49 And those around Him seeing what was about to happen, said, "Lord, shall we strike with a sword?"
50 And a certain one of them struck the slave of the high priest, and cut off his right ear.
51 But Jesus answering said, "This is enough"; and touching his ear healed him.
52 And Jesus said to those coming against Him, the chief priests, the officers of the temple, and elders, "Why do you come with swords and clubs as upon a robber?
53 "I was daily with you in the temple, and you did not lay hands on Me; but this is your hour, and (you have) the power of darkness."
54 And capturing Him, they led Him away, and brought Him into the home of the high priest; but Peter was following at a distance.
55 And after they kindled a fire in the middle of the courtyard, and sat down together, Peter sat with them.
56 And a certain young servant girl seeing him sitting in the light, and gazing intently on him said, "And this one was with Him."
57 But he answered saying, "I know Him not, woman."
58 And after a while another seeing him, said, "And you are one of them." But Peter said, "Man, I am not."
59 And after about a one hour interval another definitely asserted, saying, "Of a truth this one was also with Him, for he also is a Galilean."
60 But Peter said, "Man, I know not of what you speak." And instantly, while he was still speaking, a cock crowed.
61 And turning the Lord looked upon Peter, and Peter remembered the word of the Lord as He said to him that, "Before a cock crows this day you will deny Me thrice."
62 And he went out and wept bitterly.
63 And the men holding Jesus were mocking, and beating Him.

64 And blindfolding Him they were asking Him, saying, "You prophesy, who is the one having slapped you?"
65 And many other blasphemous (words) they were saying to Him.
66 And when it became day, the council of elders of the people, both chief priests and scribes, was gathered together, and they brought Him into their Sanhedrin,
67 saying, "If you are the Christ, tell us" And He said, to them, "If I told you, you would absolutely not believe."
68 "If I ask you (a question), you would absolutely not answer.
69 "But from now on **the Son of man** shall be **sitting on the right hand of the power of God.**"[1]
70 And they all said, "Are you the Son of God?" And He said to them, "You say that I am."
71 And they said, "Why do we still have need of witness? For we ourselves have heard from his mouth."

Luke Chapter Twenty-Three

1 And all the group of them arising, brought Him to Pilate.
2 And they began to accuse Him saying, "We found this one subverting our nation, and forbiding to give taxes to Caesar, and saying he himself is Christ, a King.
3 And Pilate asked Him saying, "Are you the king of the Jews?" And answering He said, "You say (so)."
4 But Pilate said to the chief priests and the group, "I do not find any fault in this man."
5 But they persisted, saying that, "He excites the people, teaching throughout the whole of Judea, even beginning from Galilee to here."
6 And Pilate hearing (this) asked if the man is a Galilean.
7 And learning that He is of Herod's authority, he sent Him to Herod.
8 And Herod seeing Jesus was very glad for he was desiring to see Him for a long time because he had heard about Him, and was hoping to see some (miraculous) sign being done by Him.
9 And he asked Him with many words; but He answered him nothing.
10 But the chief priests and the scribes stood there, and accused Him vehemently.
11 Herod with his soldiers despising Him, mocked and placed on Him a gorgeous robe, and sent Him back to Pilate.
12 And Herod and Pilate became friends with one another on that day, for before they were enemies toward each other.
13 And Pilate calling together the chief priests and the rulers of the people,
14 said to them, "You brought this man to me as a perverter of the people, and behold, examining him before you, I found no fault in this man of which you accuse him,
15 but neither has Herod, for he sent him back to us; and behold, nothing has been done by him worthy of death.

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[1]Psalm 110:1

16 "Therefore, punishing, I will release Him."
17 [Omitted by older mss.][1]
18 And all the multitude cried out saying, "Take this one away, and release to us Barabbas";
19 who was the one having been cast in the prison because of a certain insurrection happening in the city and (for) murder.
20 But again Pilate spoke to them, desiring to release Jesus.
21 But they were calling out saying,"Crucify, crucify Him."
22 But the third time he said to them, "Why? For what evil did this one do? I found not one cause of death in Him; therefore, punishing, I will release Him."
23 But they insisted with loud voices, asking Him to be crucified, and their voices were prevailing.
24 And Pilate made judgment that their request be done.
25 And he released the one for whom they asked, the one having been cast into prison for insurrection and murder, but he delivered over Jesus to their will.
26 And as they led Him away, laying hold of a certain Simon a Cyrenean, coming from the country, they placed on him the cross to bear behind Jesus.
27 And there was following Him a great multitude of the people, and of women who were mourning and lamenting Him.
28 But turning to them, Jesus said, "Daughters of Jerusalem stop weeping for Me; however, weep for yourselves and for your children,
29 "because behold, days are coming in which they will say, 'Blessed are the barren, and the wombs which did not give birth, and breasts which did not nurse.'
30 "Then **they will begin to say to the mountains, 'Fall upon us,' and to the hills, 'Cover us.'**[2]
31 "Because if they do these in the green tree, what may happen in the dry?"
32 And also two others, criminals, they were bringing with Him to be killed.
33 And when they came to the place being called The Skull,[3] there they crucified Him and the criminals, one on His right hand and the other on His left.
34 And Jesus was saying, "Father, forgive them, for they do not know what they are doing." And **they cast lots for His garments.**[4]
35 And the people stood by beholding. And also the rulers were sneering, saying, "He saved others, let Him save himself, if this is the Christ of God, the Chosen One."
36 And the soldiers also were mocking Him, coming to Him, offering Him vinegar wine,
37 and saying, "If you are the king of the Jews, save yourself."

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[1]"For he was under compulsion to release one prisoner at the Feast." [2]Hosea 10:8 [3]In Latin, "Calvary" [4]Psalm 22:18

38 And there was also a superscription over Him, "This is the King of the Jews."
39 And one of the criminals having been hung (there), was blaspheming Him, saying, "Are you not the Christ? Save yourself and us."
40 But the other one answering, rebuking him said, "Do you not fear God, that you are under the same condemnation?
41 "And we indeed justly, for we are receiving retribution worthy of what deeds we did; but this One did nothing out of place."
42 And he was saying, "Jesus, remember me when You come in Your kingdom."
43 And He said to him, "Surely, I say to you, this day you will be with Me in Paradise."
44 And it was about the sixth hour,[1] and darkness came on the whole land[2] until the ninth hour,[3]
45 the sun failing; and the veil of the temple was split in the middle.
46 And calling with a great voice, Jesus said, "**Father into Your hands I commit My spirit.**"[4] Having said this He expired.
47 And beholding what was happening the centurion was glorifying God, saying, "Certainly this was a righteous man."
48 And all the crowd having gathered together for this spectacle, having viewed what had happened, thumping their breasts, were returning.
49 And all those knowing Him, and the women having followed Him together from Galilee, had stood at a distance to watch these (events).
50 And behold a man by name Joseph, being a counsellor, a good and righteous (man),
51 [this one had not been consenting with their purpose and action] from Arimathea, a city of Judea, who was awaiting the kingdom of God.
52 This one coming to Pilate requested the body of Jesus.
53 And taking it down, wrapped (it) in linen, and placed Him in a tomb hewn in rock where no one was ever laid.
54 And it was the Day of Preparation, and Sabbath was about to dawn.
55 And the women having followed Him together, who were the ones coming together out of Galilee, beheld the tomb and how His body was placed,
56 and returning prepared spices and myrh. And indeed they rested on the Sabbath according to the commandment.

Luke Chapter Twenty-Four

1 But on the first (day) of the week while still very early in the morning they came to the tomb bearing spices which they prepared.
2 And they found the stone having been rolled away from the tomb.

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[1]Noon [2]Or, "earth" [3]3 p.m. [4]Psalm 31:5

Luke 24:3 - 23

3 And going in, they found not the body of the Lord Jesus.
4 And it happened that when they were perplexed concerning this, that behold, two men stood before them in apparel shining as lightning.
5 And (the women) becoming terrified and bowing their faces to the ground, (the men) said to them, "Why do you seek the living among the dead?
6 "He is not here but has risen. Remember what He spoke to you being still in Galilee,
7 "saying that it is necessary for the Son of man to be delivered up into the hands of sinful men, and to be crucified, and on the third day to arise."
8 And they remembered His words.
9 And returning from the tomb, they announced all these things to the twelve and to all the rest.
10 And there were Mary Magdalene and Johanna and Mary the (mother) of James; also the other (women) with them were telling these things to the apostles.
11 And these words appeared before them as foolishness, and they did not believe them.
12 But Peter arising, ran to the tomb, and bending over he sees the linen wrappings only; and went away, marvelling to himself at that having happened.
13 And behold, two of them on the same day were going to a village by name Emmaus, being about sixty stadia[1] from Jerusalem,
14 and they were conversing with one another concerning all these (events) having taken place.
15 And it happened as they were talking and discussing that Jesus Himself drawing near, began walking with them.
16 But their eyes were being prevented from recognizing Him.
17 And He said to them, "What are these words which you were exchanging with one another (as you are) walking?" And they stood still looking dreary.
18 And one by name Cleopas, answering said to Him, "Are you alone visiting Jerusalem and not knowing that having happened in it in these days?"
19 And He said to them, "What things?" And they said to Him, "The things concerning Jesus of Nazareth, Who was a man, a prophet, mighty in deed and word before God and all the people,
20 "so that both the chief priests and our rulers delivered Him over to the judgment of death, and crucified Him.
21 "But we were hoping that He is the one about to redeem Israel; but indeed also with all this, this is the third day since these things happened.
22 "But also certain women among us excited us going early to the tomb,
23 "and not finding his body, they came saying also they had seen a vision of angels, who said He is alive.

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[1]About seven miles

Luke 24:24 - 46

24 "And certain of those with us went to the tomb and found it thus even as also the women said, but they did not see Him."
25 And He said to them, "O ignorant and slow of heart (men) to believe all which the prophets spoke.
26 "Was it not necessary for the Christ to suffer these things, and to enter into His glory?"
27 And beginning from Moses and from all the prophets, He explained to them in all the Scriptures the things concerning Himself.
28 And they drew near to the village where they were going, and He pretended to go farther.
29 And they persuaded Him, saying, "Remain with us, because it is near evening, and the day already has declined."
30 And it happened that as He reclined (at the table) with them, having taken the bread, He blessed (it), and having broken (it), was giving (it) to them.
31 And their eyes were opened, and they recognized Him, and He became invisible to them.
32 And they said to one another,"Was not our hearts burning within us as He was speaking to us on the way, as He was opening the Scriptures to us?"
33 And arising at the same hour they returned to Jerusalem, and found collected together the eleven and those with them,
34 saying that the Lord was really risen, and was seen by Simon.
35 And they themselves were relating the (events) on the road, and how He was made known to them in the breaking of the bread.
36 And as they were relating these, He Himself stood in their midst, and says to them, "Peace to you."
37 And having been startled, and becoming frightened, they supposed they were seeing a spirit.
38 And He said to them, "Why have you been troubled and why does uncertainty arise in your heart?
39 "Behold My hands and My feet that it is I Myself; touch Me and behold that spirit does not have flesh and bones, even as you see Me having."
40 And saying this, He showed them His hands and feet.
41 And when they were still unbelieving from joy, and were marvelling, He said to them, "Have you any food here?"
42 And they handed to Him a piece of broiled fish.
43 And having taken, He ate before them.
44 And He said to them, "These are my words which I spoke to you still being with you, that it is necessary for all to be fulfilled having been written concerning Me in the Law of Moses and the prophets and psalms."
45 Then He opened their mind to understand the Scriptures.
46 And He said to them that, "Thus it has been written that the Christ should suffer and rise from the dead on the third day,

47 "and that repentance and forgiveness of sins be preached
in His name to all nations, beginning from Jerusalem;
48 "and you are witnesses of these things.
49 "And behold I Myself send the promise of the Father upon
you; but you remain in the city until when you are endued
with power from on high.
50 And He led them out until near Bethany, and raising His
hands He blessed them.
51 And it happened that as He was blessing them, He parted
from them, [and was taken up into heaven][1].
52 And they, worshipping Him, returned into Jerusalem with
great joy,
53 And they were continually in the temple praising God.

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JOHN

1 In the beginning was the Word, and the Word was with God.
and the Word was God.[2]
2 This one was in the beginning with God.
3 All things became through Him, and apart from Him not one
(thing) became that has become.
4 In Him was life, and the life was the light of men;
5 and the light shines in darkness, and the darkness did
not comprehend it.[3]
6 A man became, having been sent by God; his name was John;
7 This one came for a witness, in order that he might
witness concerning the light, in order that everyone might
believe through him.
8 That one was not the light, but (came) in order that he
might witness concerning the light.
9 This was the true light which enlightens every man coming
into the world.
10 He was in the world, and the world through Him became,
and the world did not know Him.
11 He came to his own[4] (possessions), and His own[5] (people)
did not receive Him.
12 But whoever received Him, He gave to them the power to
become children of God, to those believing in His name,
13 who were not born out of blood, nor of the will of the
flesh, nor the will of a man, but were begotten of God.
14 And the Word became flesh, and lived (as in a tent)
among us, and we beheld His glory, glory as the only
begotten from the Father, full of grace and truth.
15 John witnesses concerning Him, and has cried out saying,
"This One was of Whom I spoke, 'The One coming after me
became before me, because He was first of me.'"
16 Because out of His fulness we all receive, and grace on
top of grace;
17 because the Law was given through Moses; grace and truth
became through Christ Jesus.
18 No one has seen God at any time; (but) the only begotten

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[1]Not in some mss. [2]i.e. "in essence deity" [3]Or "did not extinguish it" [4]Neuter "own" [5]Masc. "own"

God,[1] the One being in the bosom of the Father, that One explained (Him).

19 And this is the witness of John, when the Jews out of Jerusalem sent priests and Levites to him in order that they might ask him, "Who are you?"

20 And he confessed and did not deny, and confessed that, "I am not the Christ."

21 And they asked him, "Who then? "Are you Elijah?" And he says, "I am not." "Are you the prophet?" And he answered, "No."

22 They said therefore to him, "Who are you? In order that we may give an answer to those having sent us; what do you say concerning yourself?"

23 He said, "I am **a voice crying in the wilderness, make straight the way of the Lord,**[2] even as Isaiah the prophet said."

24 And they had been sent by the Pharisees.

25 And they asked him, and said to him, "Why therefore do you baptize if you are not the Christ, nor Elijah, nor the prophet.?"

26 John answered them saying, "I baptize in water; He has stood in the midst of you Whom you know not,

27 "the One coming after, me of Whom I am not worthy that I loose the thongs of His sandals."

28 These (events) came about in Bethany[3] beyond the Jordan, where John was baptizing.[4]

29 On the morrow he sees Jesus coming to him, and says, "Behold, the lamb of God, the One taking away the sin of the world.

30 "This is the One on behalf of Whom I spoke, 'A Man comes after me Who has been before me, because He was first of Me.'

31 "And I did not know Him, but on account of this I came baptizing in water, in order that He might be manifested to Israel."

32 And John witnessed saying that, "I have beheld the Spirit coming down out of heaven as a dove, and remaining upon Him.

33 "And I did not know Him, but the One having sent me to baptize in water, that One said to me, 'Upon whomever you see the Spirit descending and abiding upon Him, this is the One baptizing in the Holy Spirit.'

34 "And I have seen and have witnessed that this is the Son of God."

35 On the morrow again John had stood, and two of his disciples,

36 and looking upon Jesus walking he says, "Behold, the Lamb of God."

37 And the two disciples heard him speaking, and followed Jesus.

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[1]Some mss. have "Son." [2]Isaiah 40:3 [3]Some mss. have "Bethabara." [4]Immersing in water

38 And Jesus having turned, and beholding them following says to them, "What do you seek?" And they said to Him "Rabbi, [which being interpreted means 'Teacher'] where are you lodging?"
39 He says to them, "Come and see." Then they went, and saw where He was lodging, and they remained with Him that day as it was the tenth hour.[1]
40 One of the two having heard John and having followed Him was Andrew, the brother of Simon Peter;
41 this one finds first his own brother Simon, and says to him, "We have found the Messiah" [which being interpreted is Christ[2]].
42 He brought him to Jesus. Jesus looking upon him said, "You are Simon the son of John; you shall be called Cephas [which interpreted (is) Peter[3]].
43 On the morrow He desired to go out into Galilee, and He finds Philip. And Jesus says to him, "Follow Me."
44 And Philip was from Bethsaida, out of the city of Andrew and Peter.
45 Philip finds Nathanael, and says to him, "We have found the One Whom Moses in the Law, and the prophets wrote, Jesus the son of Joseph from Nazareth."
46 And Nathanael said to him, "Is it possible any good to be out of Nazareth?" Philip says to him, "Come and see."
47 Jesus saw Nathanael coming to Him, and says concerning him, "Behold, truly, an Israelite in whom is no deceit."
48 Nathanael says to Him, "From where do you know me?" Jesus answered and said to him, "Before Philip called you, being under the fig tree, I saw you."
49 Nathanael answered Him, "Rabbi, You are the Son of God, You are the King of Israel."
50 Jesus answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? Greater than this you shall see."
51 And He says to him, "Surely, I say to you, you shall see the heaven having been opened, and the angels of God ascending and descending on the Son of man."

John Chapter Two

1 And on the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there;
2 and both Jesus and His disciples were invited to the wedding.
3 And the wine having run out, the mother of Jesus says to Him, "They do not have wine."
4 And Jesus says to her, "Woman, what is that to Me and you? My hour has not yet come."
5 His mother says to the servants, "Whatever He tells you, you do."
6 And there was sitting there six stone water jars for the (custom of) purification of the Jews, holding up to two or

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[1]4 p.m. Jewish time [2]Means "anointed one" [3]Means "rock" or "stone."

three measures[1] (each).
7 Jesus says to them, "Fill the water jars with water." And they filled them up to the top.
8 And He says to them, "Draw out now and carry to the ruler of the meal table." And they took (it to him).
9 And when the ruler of the meal table tasted the water having become wine, and he did not know where it was from, but the servants, the ones having drawn the water knew; the ruler of the meal table calls the bridegroom,
10 and says to him, "Every man serves the good wine first, and whenever (the quests) are well filled, the lesser (wine); you have kept the good wine until now.
11 Jesus did this beginning of signs in Cana of Galilee and manifested His glory, and His disciples believed in Him.
12 After this He went down to Capernaum, and His mother and His brothers and His disciples, and there they remained not many days.
13 And the Passover of the Jews was near, and Jesus went up to Jerusalem.
14 And He found in the temple those selling oxen and sheep and doves, and money changers sitting,
15 and having made a whip out of cords He cast all out of the temple, both the sheep and the oxen, and poured out the coins of the money changers, and overturned their tables,
16 and to those selling doves He said, "Take these away from here, stop making My Father's house a house of merchandise."
17 His disciples remembered that it has been written, **"The zeal of Your house consumes Me.**[2]
18 Therefore, the Jews answered and said to Him, "What sign do you show us, that you do these things?"
19 Jesus answered and said to them, "Destroy this temple[3] and in three days days I will raise it up."
20 Then the Jews said to Him, "This temple[3] was built (in) forty-six years, and you will raise it up in three days?"
21 But that One was speaking concerning the temple[3] of His body.
22 When therefore, He was raised out of the dead, His disciples remembered that He said this, and believed the Scriptures, and the word which Jesus spoke.
23 And when He was in Jerusalem at the Passover Feast, many believed in His name, beholding the signs which He was doing.
24 But Jesus Himself was not trusting Himself to them, because He knew all (people),
25 and did not have need that anyone witness concerning man (to Him), for He was knowing what was in man.

John Chapter Three

1 And there was a man out of the Pharisees, Nicodemus was

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[1]Nine gallons to a measure [2]Psalm 69:9 [3]Gr. "ναός" i.e. "sanctuary"

his name, a ruler of the Jews;
2 this one came to Him by night, and said to Him, "Rabbi we know that you are a teacher having been sent from God; for no one is able to do the signs which you do, if God be not with him."
3 Jesus answered and said to him, "Surely, surely I say to you, if anyone is not born again,[1] he is not able to see the kingdom of God."
4 Nicodemus says to Him, "How is a man able to be born being old? He is not able to enter into his mother's womb a second time and be born, is he?
5 Jesus answered, "Surely, surely I say to you, if anyone is not born of water and Spirit, he is not able to enter into the kingdom of God.
6 "That having been born of the flesh is flesh, and that having been born of the Spirit is spirit.
7 "Stop marvelling that I said to you, 'It is necessary to be born again.'
8 "The wind blows wherever it wills and you hear the sound of it, but you do not know from where it comes and where it goes; thus is everyone having been born of the Spirit."
9 Nicodemus answered and said to Him, "How is it possible for these things to be?"
10 Jesus answereed and said to Him, "You are a teacher of Israel, and do not know these things?
11 "Surely, surely I say to you that we speak what we know, and what we have seen, we witness, and you do not receive our witness.
12 "If I speak to you of earthly things, and you do not believe, how will you believe if I speak to you heavenly things?
13 "And no one has ascended into heaven except the One having descended out of heaven, the Son of man.
14 "And even as Moses lifted up the serpent in the wilderness, thus it is necessary for the Son of man to be lifted up,
15 "in order that everyone believing in Him may have eternal life.
16 "For God so loved the world, that He gave His only begotten Son, in order that everyone believing in Him might not perish, but have eternal life.
17 "For God did not send His Son into the world in order to condemn the world, but in order that the world might be saved through Him.
18 "The one believing in Him is not condemned; but the one not believing in Him has been condemned already, because he has not believed in the name of the only begotten Son of God.
19 "And this is the judgment, that the light has come into the world, and men loved darkness rather than light for their deeds were wicked.

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[1]Or "from above"

20 "For everyone practising foul deeds hates the light, and does not come to the light in order that he may not be convicted of his deeds.
21 "But the one doing the truth comes to the light in order that his deeds might be made manifest that they have been accomplished by God."
22 After these (events) Jesus and His disciples went into the land of Judea, and He stayed there with them, and He was baptizing.
23 But John was bapizing in Aenon near Salem because there was much water there, and they were coming and being baptized;
24 for John was not yet cast into prison.
25 Therefore, a dispute occurred by some disciples of John with a Jew about purification.
26 And they came to John, and said to him, "Rabbi, the One Who was with you beyond the Jordan to Whom You have borne withess, behold, this One is baptizing, and all are coming to Him."
27 John answered and said, "A man is not able to receive anything if it has not been given to him out of heaven.
28 "You yourselves bear witness to me that I said that, 'I am not the Christ' but that 'I have been sent before that One.'
29 "The one having the bride is the bridegroom, but the friend of the bridegroom, the one having stood and hearing him rejoices with joy on account of the voice of the bridegroom. Therefore, this my joy has been filled.
30 "It is necessary for that One to increase, but for me to decrease.
31 "The One coming from above is above all; the one being of the earth is of the earth and speaks of the earth. The One coming out of heaven is above all.
32 "What He has seen and heard, of this He bears witness, and His witness no one receives.
33 "The one having received His witness set a seal that God is true.
34 "For He Whom God sent speaks the words of God, for He does not give the Spirit by measure (to Him).
35 "The Father loves the Son, and has given everything into His hands.
36 "The one believing in the Son has eternal life; the one disobeying the Son has not seen life, but the wrath of God remains on him."

John Chapter Four

1 Therefore, when Jesus knew that the Pharisees heard that Jesus was making and baptizing more disciples than John,
2 [even though Jesus himself was not baptizing, but His disciples] (were doing the baptizing).
3 He left Judea, and went again into Galilee.
4 And it was necessary for Him to pass through Samaria.
5 Therefore, He comes to a city of Samaria being called

Sychar, near the piece of land Jacob gave to Joseph his son.
6 And Jacob's well was there. Therefore Jesus, having been tired out by the journey, was sitting thus on the well; it was about the sixth hour.[1]
7 A woman of Samaria comes to draw water. Jesus says to her "Give Me to drink."
8 For His disciples had gone into the city in order to buy food.
9 The Samaritan woman says to Him, "How do you being a Jew ask to drink from me being a Samaritan woman. [For Jews do not associate with Samaritans.]
10 Jesus answered and said to her, "If you knew the gift of God, and who it is saying to you, 'Give Me to drink,' you would have asked Him, and He would have given you living water."
11 The woman says to him, "Sir,[2] you do not have to draw with, and the well is deep; from where then do you have the living water?
12 "You are not greater than our father Jacob, are you, who gave us the well, and he drank from it and his sons and cattle?"
13 Jesus answered and said to her, "Everyone drinking of this water will thirst again;
14 "but whoever drinks of the water which I shall give him, shall absolutely not thirst into eternity, but the water I shall give him will become in him a spring of water gushing up into eternal life."
15 The woman says to Him, "Sir,[2] give to me this water in order that I may not thirst, neither come here to draw."
16 He says to her, "Go call your husband, and come here."
17 The woman answered and said to Him, "I do not have a husband." Jesus says to her, "You said well that, 'I have no husband.'
18 "For you have had five husbands, and whom you have now is not your husband; this you have said truly."
19 The woman says to Him, "Sir,[2] I see that you are a prophet.
20 "Our fathers worshipped in this mountain, and you say that in Jerusalem is the place where it is necessary to worship."
21 Jesus says to her, "Believe Me, woman, that the hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.
22 "You worship what you do not know; we worship what we know, because salvation is out of the Jews.
23 "But the hour comes and now is when the true worshippers will worship the Father in Spirit and truth; for the Father seeks such as these to worship Him.
24 "God is a Spirit, and it is necessary for the ones who worship Him to worship in spirit and truth."

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[1] i.e. "noon"

[2] Or "lord"

John 4:25 - 47

25 The woman says to Him, "I know that the Messiah is coming, the One being called Christ; whenever that One comes, He will declare to us all things."
26 Jesus says to her, "I, the One speaking to you, am He."
27 And upon this, His disciples came, and were marvelling that He was speaking with a woman; yet no one said, "What do you seek?" (to her) or "Why do You speak with her?"
28 Then the woman left her waterpot, and returned into the city, and says to the men,
29 "Come see a man who told me everything whatever I did; could not this be the Christ?"
30 And they went out of the city, and were coming to Him.
31 In the meantime, the disciples were asking Him, saying, "Rabbi, eat."
32 But He said to them, "I have food to eat which you do not know."
33 Therefore, the disciples were saying to one another, "No one has brought Him (something) to eat, have they?"
34 Jesus says to them, "My food is that I do the will of the One having sent Me, and to complete His work.
35 "Do not you say that, 'There is still four months and the harvest comes (then).' Behold, I say to you, lift up your eyes and view the fields, that they are white to harvest already.
36 "The one reaping receives wages, and gathers fruit to eternal life, in order that the one sowing and the one reaping may rejoice together.
37 "For in this the word is true that, 'The one sows and the other one reaps.'
38 "I Myself sent you to reap that for which you did not labor; others have labored, and you have entered into their labor."
39 Many out of that city believed in Him of the Samaritans on account of the word of the woman witnessing that, "He told me everything whatever I did."
40 Then when the Samaritans came to Him, they were asking Him to remain with them; and He remained there two days.
41 And many more believed on account of His word.
42 And they were saying to the woman that, "No longer on account of your saying do we believe; for we ourselves have heard, and we know that this is truly the Savior of the world."
43 And after two days He went out from there into Galilee.
44 For Jesus Himself witnessed that a prophet does not have honor in his own fatherland.
45 When therefore He came into Galilee, the Galileans received Him, having heard everything whatever He did in Jerusalem at the Feast, for they went to the Feast.
46 Then He came again into Cana of Galilee where He made the water wine. And there was a certain king's official whose son was ill in Capernaum.
47 This one having heard that Jesus had come out of Judea

into Galilee, came to Him, and was asking that He come down and cure his son, for he was about to die.
48 Therefore, Jesus said to him, "If you see not signs and wonders you absolutely will not believe."
49 The king's official said to Him, "Lord, come down before my little one dies."
50 Jesus says to him,"Go, your son lives," The man believed the word which Jesus said to him, and was going,
51 but already as he was going down, his slaves met him, saying that his son lives.
52 Then he inquired from them in what hour he had improved; then they said to him that, "Yesterday at the seventh hour the fever left him."
53 Then the father knew that (it was) in that hour in which Jesus said to him, "Your son lives." And he believed, and his whole home.
54 And this again was the second sign Jesus did coming out of Judea into Galilee.

John Chapter Five

1 After these (events), there was a feast[1] of the Jews, and Jesus went up to Jerusalem.
2 And there is in Jerusalem by the sheep gate a pool being called in Hebrew[2] Bethesda, having seven porches.
3 In these were laying a multitude of the sick, blind, lame (and) withered, [waiting for the moving of the waters,
4 for an angel of the Lord from time to time came down in the pool, and stirred the water; then the first one down after the stirring of the water, stepping into the pool became healthy of whatever infirmity he had.][3]
5 And there was a certain man there having his sickness thirty-eight years.
6 Jesus seeing this one sitting, and knowing that he has been there already a long time, says to him, "Do you wish to become healthy?"
7 The sick man answered, "Lord, I do not have a man that whenever the water is stirred will put me into the pool; but while I am going another goes down before me."
8 Jesus says to him, "Rise, take up your pallet and walk."
9 And immediately the man became healthy, and took up his pallet and was walking. And it was a Sabbath on that day.
10 Therefore, the Jews were saying, "It is Sabbath, and it is not lawful to take up your pallet."
11 But he answered them, "That one making me healthy said to me, 'Take up your pallet and walk.'"
12 They asked him, "Who is the man saying to you, 'Rise up and walk?'"
13 The one having been cured did not know who it is, for Jesus had disappeared, a crowd being in the place.

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[1]Some mss. have article, making this the Passover Feast.
[2]Refers to Aramaic dialect used by Jews at this time.
[3]Part of vs. 3 and all of vs. 4 not in older mss.

John 5:14 - 33

14 After this Jesus finds him in the temple, and said to to him, "Behold, you have become healthy. No longer sin so that something worse may not come upon you."
15 The man went and announced to the Jews that Jesus is the one having made him healthy.
16 And on account of this the Jews were persecuting Jesus, because He was doing these (healings) on a Sabbath.
17 But Jesus answered them, "My Father works until now, and I myself am working."
18 On account of this therefore, the Jews were seeking more to kill Him, because He was not only breaking the Sabbath but also was saying God was His own Father, making Himself equal to God.
19 Therefore, Jesus answered and was saying to them, "Surely, surely I say to you, the Son is not able to do from Himself anything except what He sees His Father doing; for whatever that One does, these things the Son does likewise.
20 "For the Father loves the Son, and shows all things to Him which He Himself does, and greater works than these will He show Him, in order that you may marvel.
21 "For even as the Father raises the dead and gives (them) life, thus also the Son gives life to whom He wills.
22 "For the Father does not judge anyone, but has given all judgment to the Son,
23 "in order that all may honor the Son even as they honor the Father. The one not honoring the Son does not honor the Father, the One having sent Him.
24 "Surely, surely I say to you that the one hearing My word and believing the One having sent Me, has eternal life, and he does not come to condemnation, but has past out of death to life.
25 "Surely, surely I say to you that an hour comes and now is when the dead shall hear the voice of the Son of God, and the ones hearing shall live.
26 "For even as the Father has life in Himself, thus also He has given life to the Son to have in Himself;
27 "and He gave authority to Him to make judgment because He is (the) Son of man.
28 "Do not marvel at this, because an hour comes in which all being in tombs shall hear His voice
29 "and shall come forth, the ones having done good (deeds) to a resurrection of life, but the ones practising foul (deeds) to a resurrection of condemnation.
30 "I am not able from Myself to do anything; even as I hear, I judge, and My judgment is just because I do not seek My own will, but the will of the One having sent Me.
31 "If I witness concerning Myself, My witness is not true;
32 "another is the one witnessing concerning Me and I know the witness is true which He witnesses concerning Me.
33 "You yourselves have sent to John, and he has witnessed to the truth;

34 "But I do not receive the witness from men, but I say these (words) in order that you may be saved.
35 "That one was the lamp burning and shining, and you willed to rejoice for an hour in his light.
36 "But I have a greater witness than John, for the works which the Father has given Me that I might achieve them, the same works which I do witness concerning Me that the Father has sent Me.
37 "And the Father having sent Me, that One has witnessed concerning Me. You have neither heard His voice at any time, nor have seen His form,
38 "and you do not have His word abiding in you, because Whom that One sent, you do not believe in this One.
39 "Search the Scriptures because you suppose in them to have eternal life, and those are the ones witnessing concerning Me;
40 "and you will not come to Me that you may have eternal life.
41 "I receive not glory from men.
42 "But I have known you that, you do not have the love of God within yourselves.
43 "I have come in the name of My Father, and you do not receive Me; if another comes in his own name, that one you receive.
44 "How are you able to believe, receiving glory from one another, and you do not seek the glory from the only God.
45 "Do not suppose that I will accuse you before the Father; the one accusing you is Moses, in whom you have hoped.
46 "For if you believed Moses, you would have believed Me, for that one wrote concerning Me.
47 "But if you do not believe the writings of that one, how will you believe My words."

John Chapter Six

1 After these (events) Jesus went forth to the other side of the sea of Galilee (that is) the Tiberias
2 And a great crowd followed Him because, they were seeing the signs which He was doing upon those being sick.
3 And Jesus went up the mountain, and there He was sitting with His disciples.
4 And the Passover, the feast of the Jews was near.
5 Then Jesus lifted up His eyes, and seeing that a great crowd was coming to Him, He says to Philip, "Where may we buy bread in order that these may eat?"
6 But He was saying this testing him, for He knew what He was about to do.
7 Philip answered Him, "Two hundred denarii[1] could not buy bread for them in order that each might receive a little.
8 One of His disciples says to him, Andrew, the brother of Simon Peter,

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[1]A denarius was day's wage for common labor

John 6:9 - 27

9 "There is a boy here who has five barley loaves and two small fish, but what are these for so many as this?"
10 Jesus said, "Have the men sit down; and there was much grass in the place. Then the men sat down, the number about five thousand.
11 Then Jesus took the loaves, and having given thanks, distributed to those being seated, and likewise also of the small fish, as much as they desired.
12 And when they were filled, He says to His disciples, "Gather the left over fragments in order that nothing may be wasted."
13 Then they gathered (them up), and filled twelve baskets of fragments from the five barley loaves, which were left over by those having eaten.
14 Therefore, the men seeing the sign which He did were saying that, "This is truly the prophet coming into the world."
15 Jesus, therefore, knowing that they were about to come and to force Him that they might make Him king, departed to the mountain, Himself alone.
16 And when evening came, His disciples went down upon the sea,
17 and embarking into a boat, they were going to the other side of the sea to Capernaum. And darkness had already come, and Jesus had not yet come to them.
18 And the sea was being agitated by the blowing of a great wind.
19 Then having gone about twenty-five or thirty stadia,[1] they beheld Jesus walking upon the sea, and coming near the boat and they were frightened.
20 But He says to them, "It is I, be not afraid."
21 Then they were willing to receive Him into the boat, and immediately the boat came upon the land to which they were going.
22 And on the morrow, the crowd having stood on the other side of the sea, saw that another small boat was not there, except one, and that Jesus had not gone with His disciples into the boat, but His disciples left alone.
23 But other boats came out of Tiberias near the place where they ate the bread, the Lord having given thanks.
24 Therefore, when the crowd saw that Jesus is not there, nor His disciples, they themselves entered into the small boats, and went to Capernaum seeking Jesus.
25 And finding Him on the other side of the sea, they said to Him, "Rabbi, when have You come here?"
26 Jesus answered them and said, "Surely, surely I say to you, you seek Me not because you saw signs, but that you ate of the bread and were satisfied.
27 "Work not for the food that perishes, but the food remaining to eternal life, which the Son of man shall give you; for the Father, God has sealed this One."

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[1]A stadion was 606.9 feet

John 6:28 - 48

28 Then they said to Him, "What may we do in order that we may work the works of God?"
29 Jesus answered and said to them, "This is the work of God, that you believe on that One whom He has sent."
30 They said to Him, "What sign therefore do you in order that we may see, and we shall believe you? What work do you accomplish?
31 "Our fathers ate manna in the wilderness, even as it has been written, **'He gave bread out of heaven to them to eat.'"**[1]
32 Jesus said to them, "Surely, surely I say to you, Moses did not give you the bread out of heaven, but My Father has given to you the true bread out of heaven.
33 "For the bread of God is that coming down out of heaven giving life to the world."
34 Then they said to Him, "Lord, evermore give to us this bread."
35 Jesus said to them, "I am the bread of life; the one coming to Me shall absolutely not hunger, and the one believing in Me shall absolutely nevermore thirst.
36 "But I said to you that also you have seen Me and do not believe.
37 "All the Father gives to Me shall come to Me, and the one coming to Me I will absolutely not cast out,
38 "because I have not come down from heaven in order that I may do My own will but the will of the One having sent Me.
39 "And this is the will of the One having sent Me, that I do not lose any of all He has given Me but raise them up in the last day.
40 "For this is the will of My Father that everyone seeing the Son and believing in Him may have eternal life, and I Myself shall raise him in the last day."
41 Therefore, the Jews were grumbling about Him that He said, "I am the bread coming down out of heaven."
42 And they were saying, "Is not this Jesus, the son of Joseph; do we not know his father and mother? How now does he say that 'I have come down out of heaven?'"
43 Jesus answered and said to them, "Do not grumble with one another.
44 "No one is able to come to Me if the Father having sent Me does not draw him, and I will raise him up in the last day.
45 "It has been written in the prophets, **'And all shall be taught of God**[2]**'**; everyone hearing from the Father and learning comes to Me.
46 "Not that anyone has seen the Father except the One being from God, this One has seen the Father.
47 "Surely, surely I say to you, the one believing has eternal life.
48 "I am the bread of life.

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[1]Exodus 16:15 [2]Isaiah 54:13

49 "Your fathers ate manna in the wilderness and died.
50 "This is the bread coming down out of heaven in order that any may eat of it and not die.
51 "I am the living bread coming down out of heaven; if any eat of this bread, he shall live forever; and also the bread which I shall give is My flesh on behalf of the life of the world."
52 Therefore the Jews were arguing among themselves saying, "How is this one able to give to us his flesh to eat?"
53 Jesus therefore said to them, "Surely, surely I say to you, if you eat not the flesh of the Son of man and drink (not) of His blood, you have no life in yourselves.
54 "The one feeding on My flesh and drinking My blood has eternal life, and I will raise him up in the last day;
55 "for My flesh is true food, and My blood is true drink.
56 "The one feeding on My flesh and drinking of My blood remains also in Me.
57 "Even as the living Father sent Me, and I live on account of the Father, also the one feeding on Me shall live on account of Me.
58 "This is the bread coming down out of heaven, not as the fathers ate and died; the one feeding on this bread shall live forever."
59 He said these (words) teaching in the synagogue in Capernaum.
60 Many therefore of His disciples, having heard, said, "This word is hard;[1] who is able to hear it."[2]
61 But Jesus knowing in Himself that His disciples were grumbling concerning this, said to them, "Does this cause you to stumble?
62 "If then you view the Son of man ascending to where He was before (what then)?
63 "The Spirit is the one making life; the flesh does not profit anything; the words which I have spoken to you are spirit and life.
64 "But there are certain of you who do not believe." For Jesus knew from the beginning who are the ones not believing and who is the one betraying Him.
65 And He was saying, "On account of this I have said to you that no one is able to come to Me if it has not been given to him of the Father."
66 Therefore because of this many of His disciples departed back and no longer were walking with Him.
67 Therefore, Jesus said to the twelve, "You do not also want to depart, do you?"
68 Simon Peter answered Him, "Lord, to whom could we go? You have words of eternal life,
69 and we have believed and have known that You are the holy One of God."
70 Jesus answered them, "Did not I Myself choose you, and one of you is a devil."

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[1]Or "difficult statement" [2]Or "understand it"

71 And He was speaking (of) Judas (son) of Simon Iscariot, for this one, being one of the twelve was about to betray Him.

John Chapter Seven

1 And after these (events) Jesus was walking in Galilee for He was not willing to walk in Judea because the Jews were seeking to kill Him.
2 But the Jewish Feast of Tabernacles was near.
3 Therefore, His brothers said to Him, "Leave here and go into Judea in order that your disciples may view the works which you do;
4 "for no one does anything in secret and seeks himself to to be (known) openly. If you do these (works), manifest yourself to the world."
5 For not even His brothers were believing in Him.
6 Then Jesus says to them, "My time is not yet arrived, but your time is always ready.
7 "The world does not hate you, but it hates Me because I witness concerning it that the works of it are wicked.
8 "You go up yourselves to the feast. I myself do not yet[1] go up to this feast, because My time has not yet been fulfilled."
9 And having said these (words), He remained in Galilee.
10 But when His brothers had gone up to the feast, then He went up, not openly but in secret.
11 Therefore, the Jews were seeking Him at the feast, and they were saying, "Where is that one?"
12 And there was much grumbling concerning Him in the crowd. Indeed some were saying that,"He is a good (man)." Others were saying, "No, for he deceives the crowd."
13 Yet, no one was speaking boldly concerning Him because of the fear of the Jews.
14 And already it being in the middle of the feast, Jesus went up to the temple amd was teaching.
15 Therefore, the Jews were marvelling, saying, "How does this one know writings, not having studied?"
16 Jesus therefore answered and said to them, "My teaching is not mine but the One having sent Me.
17 "If anyone desires to do His will, he will know about My teaching whether it is from God or I speak of Myself.
18 "The one speaking from himself seeks his own glory; but the One seeking the glory of the One having sent Him, this One is true and unrigtheousness is not in Him.
19 "Has not Moses given you the Law? And no one of you keeps the Law. Why do you seek to kill Me?"
20 The crowd answered, "You have a demon. Who seeks to kill you?"
21 Jesus answered and said to them, "I do one work and you all marvel.
22 "On account of this Moses has given circumcision to you [not that it is of Moses but of the fathers], and on the

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[1]Some mss. omit "yet"

Sabbath you circumcise a man.
23 "If a man receives circumcision on the Sabbath in order that the law of Moses may not be broken, (why) are you angry at Me that I make a whole man healthy on the Sabbath?
24 "Stop judging according to outward appearance, but judge righteous judgment."
25 Therefore certain ones out of Jerusalem were saying, "Is this not the one whom they are seeking to kill?
26 "And behold he speaks with boldness, and they are saying nothing to him. The rulers do not know then that this is truly the Christ,[1] do they?
27 "But we know where this one is from; and whenever the Christ comes no one knows from where he is."
28 Therefore, Jesus cried out in the temple teaching and saying "You know both Me and know where I am from; and I have not come of Myself, but the One having sent Me is true Whom you know not.
29 "I know Him that I am from Him and that One sent Me."
30 They were seeking therefore to capture Him, and no one laid a hand on Him because His hour had not yet come.
31 And many out of the crowd believed on Him, and they were saying, "Whenever the Christ comes he will not do more signs that this one did, will he?"
32 The Pharisees heard the crowd grumbling (about) these things concerning Him, and the Pharisees and the chief priests sent officers to capture Him.
33 Jesus therefore said, "Yet a little time and I am with you, and (then) I go away to the One having sent Me.
34 "You will seek Me and will not find Me, and where I am you will not be able to go."
35 The Jews therefore said to themselves, "Where is this one about to go that we will not find him? He is not about to go into the dispersion among the Greeks, and to teach the Greeks, is he?
36 "What is this word which he said, 'You will seek Me and will not find Me and where I am you are not able to go'?"
37 And in the last day of the great feast, Jesus stood and cried out saying, "If anyone thirsts, let him come to Me, and let him drink.
38 "The one believing in Me, even as the Scripture said, out of his belly shall flow rivers of living water."
39 And this He said concerning the Spirit which the ones believing in Him were going to receive; for the Spirit was not yet (come), for Jesus had not yet been glorified.
40 (Some) therefore out of the crowd, having heard these words were saying, "This one is truly the prophet."
41 But others were saying, "This is the Christ!" But others were saying, "For the Christ does not come out of Galilee does he?"
42 "Did not the Scripture say that the Christ **comes out of**

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[1]i.e. "Messiah"

the seed of David,[1] and from the village of **Bethlehem**[2] where David was?"
43 Therefore, a division started in the crowd on account of Him.
44 Certain ones of them desired to capture Him, but no one laid hands on Him.
45 Therefore the officers came to the chief priests and the Pharisees, and they said to them, "Why did you not bring him."
46 The officers answered, "No one ever spoke as this man!"
47 Then the Pharisees answered them, "You also have not been deceived, have you?
48 "No one out of the rulers or the Pharisees have believed in him, has he?
49 "But this crowd, not knowing the Law, are accursed."
50 Nicodemus, the one having come previously to Him, being one of them, says to them,
51 "Our law does not judge the man unless it hears first from him, and knows what he does, does it.?"
52 They answered and said to him, "You are not also of Galilee, are you? Search and see that a prophet does not arise out of Galilee."
53 [And each went to his own house.

John Chapter Eight

1 And Jesus went to the Mount of Olives.
2 And early in the morning He arrived again at the temple, and all the people were coming to Him, and sitting down He taught them.
3 And the scribes and the Pharisees brought a woman having been caught in adultery, and standing her in the midst,
4 they say to Him, "Teacher, this woman was caught in the very act, being adulterous.
5 "And in the Law Moses commanded us to stone such as this. What therefore do you say?"
6 But they were saying this testing Him in order that they might have (grounds) to accuse Him. But Jesus stooping down wrote with His finger on the earth.
7 And as they were continuing questioning Him, He arose erect and said to them, "The one without sin among you, cast the first stone."
8 And again stooping down He wrote on the earth.
9 And they having heard were going out one by one beginning from the oldest, and He was left alone, and the woman being in the midst.
10 And Jesus standing erect said to her, "Woman, where are they? Has no one condemned you?"
11 And she said, "No one, Lord." And Jesus said to her, "Neither do I condemn you. Go and from now on no longer sin."][3]
12 Then Jesus again spoke to them saying, "I am the light

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[1]2 Sam. 7:12 [2]Micah 5:2 [3]7:53-8:11 not in older mss.

of the world; the one following Me will absolutely not walk in darkness, but he will have the light of life."
13 The Pharisees said therefore to Him, "You witness concerning yourself; your witness is not true."
14 Jesus answered and said to them, "And if I witness concerning Myself, My witness is true, because I know from where I came and where I go, but you do not know from where I came and where I go.
15 "You judge according to the flesh; I do not judge any one.
16 "But even if I do judge, My judgment is true, because I am not alone, but I and the Father having sent Me.
17 "But even in your Law it has been written that the witness of two men is true.
18 "I am the one witnessing concerning Myself, and the Father having sent Me, witnesses concerning Me."
19 They were saying therefore to Him, "Where is your Father?" Jesus answered, "You neither know Me nor My Father; if you had known Me, you also would have known My Father."
20 He spoke these words in the treasury, teaching in the temple; and no one captured Him, because His hour had not yet come.
21 Then He said again to them, "I depart, and you will seek Me, and you will die in your sins; where I go you are not able to come."
22 Therefore the Jews were saying, "He will not kill himself, will he, because he says, 'Where I go you are not able to come.'"
23 And He was saying to them, "You are of that below; I am from that above; you are of this world; I am not of this world.
24 "I said therefore to you that you will die in your sins. For if you do not believe that I am He, you will die in your sins."
25 Therefore, they were saying to Him, "Who are you?" Jesus said to them, "Even what I am saying to you from the beginning.
26 "I have many things to speak, and to judge concerning you, but the One having sent Me is true and what I have heard from Him, these things I speak in the world."
27 They did not know that He was speaking to them of the Father.
28 Jesus said therefore to them, "Whenever you shall lift up the Son of man, then you will know that I am He, and from Myself I do nothing, but even as the Father taught Me I speak these things.
29 "And the One having sent Me is with Me; He will not leave Me alone because I always do the things pleasing to Him."
30 He having said these (words), many believed in Him.
31 Jesus therefore was saying to those Jews having believed

in Him, "If you abide in My word, truly you are My disciples,
32 "and you shall know the truth, and the truth shall set you free."
33 They answered Him, "We are Abraham's seed and we have never yet been enslaved to anyone; how do you say that 'You shall become free?'"
34 Jesus answered them, "Surely, surely I say to you that everyone practising sin is a slave of sin.
35 "And a slave does not remain in the home forever, the son does remain forever.
36 "If therefore the Son set you free, you shall certainly be free.
37 "I know that you are Abraham's seed; but you seek to kill Me because My word has no room in you.
38 "For what I Myself have heard from the Father, I speak; therefore, you also do what you have heard from your father."
39 They answered and said to Him, "Our father is Abraham." Jesus says to them, "If you are children of Abraham, do the works of Abraham.
40 "But now you seek to kill Me, a man who has spoken the truth which He heard from God; Abraham did not do this.
41 "You are doing the works of your father," Then they said to Him, "We have not been begotten out of fornication[1]; we have one Father (that is) God."
42 Jesus said to them, "If God is your Father, you would love Me, for I came forth out of God and am here, for I have not come from Myself, but that One sent Me.
43 "Why do you not know what I am saying? Because you are not able to hear My word.
44 "You are of your father, the devil and the lusts of your father you desire to do. That one was a murderer from the beginning, and did not stand in the truth, because the truth is not in him. Whenever he speaks the lie, he speaks of his own[2] (feelings), because he is a liar and the father of it.
45 "But because I tell the truth, you do not believe Me.
46 "Which of you convicts Me of sin? If I tell the truth why do you not believe Me?
47 "The one being of God hears the words of God; on account of this you do not hear because you are not of God."
48 The Jews answered and said to Him,"Do we not say rightly that you are a Samaritan, and you have a demon?"
49 Jesus answered, "I do not have a demon, but I honor My Father, and you dishonor Me.
50 "And I do not seek My glory; there is One seeking and judging.
51 "Surely, surely I say to you, if anyone keeps My word, he will absolutely not see death in eternity."
52 Then the Jews said to Him, "Now we know that you have a

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[1]Any sexual impurity

[2]"own" is plural

demon. Abraham and the prophets died and you say, 'If anyone keeps my word, he will absolutely not taste death in eternity.'
53 "You are not greater than our father Abraham who died, are you? The prophets died also. Whom do you make yourself (to be)?"
54 Jesus answered, "If I glorify Myself, My glory is not anything; it is My Father Who glorifies Me, Whom you say that, 'He is our God.'
55 "And you have not known Him, but I know Him, and if I would say that I know Him not, I would be like you, a liar; but I know Him and keep His word.
56 "Your father Abraham rejoiced that he might see My day, and he saw (it) and was glad."
57 Therefore, the Jews said to Him, "You are not yet fifty years old and you have seen Abraham?"
58 Jesus said to them, "Surely, surely I say to you, before Abraham was, I am."
59 Then they took up stones in order that they might cast (them) upon Him; but Jesus was hidden and went out of the temple.

John Chapter Nine

1 And going away He saw a man born blind.
2 And His disciples asked Him saying, "Rabbi, who sinned, this one or his parents that he was born blind?"
3 Jesus answered, "Neither this one sinned nor his parents, but in order that the works of God might be made manifest in him.
4 "It is necessary that we work the works of the One having sent Me while it is day; the night comes when no one is able to work.
5 "When I am in the world, I am the light of the world."
6 Having said these (words), He spat on the ground and made clay of the spittle and placed the clay on his eyes,
7 and said to him, "Go wash in the pool of Siloam" [which is translated 'being sent']. Then he departed and washed, and came seeing.
8 Therefore, the neighbors, and the ones beholding him previously that he was a beggar, were saying, "Is this not the one sitting and begging?"
9 Some were sayng that, "This is he." Others were saying, "Not so but it is like him." That one was continuing to say, "I am he."
10 Therefore, they were saying to him, "How then were your eyes opened?"
11 That one answered, "The man being called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash.' Going therefore, washing, I recovered sight."
12 And they said to him, "Where is that one?" He says, "I do not know."
13 They bring to the Pharisees the one before blind.
14 And it was upon the Sabbath day Jesus made the clay and

opened his eyes.
15 Again therefore the Pharisees were asking him also how he recovered sight. And he said to them, "He placed clay on my eyes and I washed and I see."
16 Therefore, certain of the Pharisees were saying, "This man is not from God for he does not keep the Sabbath." But other were saying, "How is a sinful man able to do such signs as this?" And there was a division among them.
17 Therefore, they say again to the blind (man), "What do you say concerning him that opened your eyes?" And he said, "He is a prophet."
18 The Jews therefore did not believe concerning him that he was blind and had recovered sight, until they called the parents of him having recovered sight,
19 and asked them saying, "Is this your son, whom you say was born blind? How then does he now see?"
20 Then his parents answered and said, "We know that this is our son and that he was born blind.
21 "But we do not know how he now sees, or who opened his eyes we do not know; ask him, he is of age; he will speak concerning himself."
22 His parents said these (words) because they were fearing the Jews, for already the Jews had agreed that if anyone confesses Christ, they would be put out of the synagogue.
23 On account of this his parents said that, "He is of age, ask him."
24 Then the second time they called the man who was blind and said to him, "Give glory to God; we know indeed that this man is a sinner."
25 Therefore, that one answered, "If he is a sinner, I know not but one thing I do know that being blind, now I see."
26 Then they say to him, "What did he do to you? How did he open your eyes?"
27 He answered them, "I told you already and you did not listen; why do you want to hear again? You do not also want to become his disciples, do you?"
28 And they reviled him and said, "You are a disciple of that one, but we are disciples of Moses.
29 "We know that God has spoken through Moses, but we do not know from where this one is."
30 The man answered and said to them, "For in this is the marvelous thing that you do not know from where he is, and (still) he opened my eyes.
31 "We know that God does not hear sinners, but if anyone be God fearing and does His will, He hears this one.
32 "From the ages it has not been heard that anyone opened the eyes of one being born blind;
33 if he were not from God, he would not be able to do anything."
34 They answered and said to him, "You were born wholly in sin, and do you teach us?" And they cast him out.
35 Jesus heard that they cast him out, and finding him,

said to him, "Do you believe in the Son of man?"
36 That one answered and said, "And who is he, Lord, that I may believe in him?"
37 Jesus said to him, "You have also seen Him, and the One speaking to you is that One."
38 And he said, "I believe Lord," and worshipped Him.
39 Jesus said to him, "For judgment I came into this world in order that the one not seeing may see, and the one seeing may become blind."
40 Those out of the Pharisees heard these (words) being with Him, and they said to Him, "We are not blind also, are we?"
41 Jesus said to them, "If you were blind, you would have no sin; but now you say that, 'We see'; (so) your sin remains."

John Chapter Ten

1 "Surely, surely I say to you, the one not coming in through the door into the fold of the sheep, but coming up some other way, that one is a thief and a robber.
2 "But the one coming in through the door is the shepherd of the sheep.
3 "The doorkeeper opens to this one and the sheep hear his voice, and he calls his own sheep by name, and he leads them out.
4 "Whenever he takes out all his own, he goes before them, and the sheep follow him because they know his voice.
5 "And a stranger they will absolutely not follow, but flee from him because they do not know the voice of strangers."
6 This illustration Jesus told them; but they did not know what this was He was saying to them.
7 Therefore, Jesus said again, "Surely, surely I say to you that I am the door of the sheep.
8 "All whoever came before Me are thieves and robbers; but the sheep do not hear them.
9 "I am the door; if anyone enters in through Me, he shall be saved and shall go in and shall go out, and shall find pasture.
10 "The thief does not come except in order that he may steal, kill and destroy; I come in order that they may have life, and have it more abundantly.
11 "I am the good shepherd; the good shepherd lays down His life on behalf of the sheep.
12 "The hired hand, not being a shepherd, who does not have his own sheep, sees the wolf coming, and he leaves the sheep and flees; and the wolf plunders (the sheep) and scatters (them),
13 "because he is a hired hand and does not care about the sheep.
14 "I am the good Shepherd, and I know My own (sheep), and My own (sheep) know Me.
15 "Even as the Father knows me, I also know the Father; and I lay down My life on behalf of the sheep.

16 "And I have other sheep which are not of this fold; it is necessary that I bring them also, and they shall hear My voice, and they shall become one fold, one Shepherd.
17 "On account of this My Father loves Me, because I lay down My life in order that again I may receive it.
18 "No one takes it from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to receive it again. This commandment I received from My Father."
19 A division came again among the Jews on account of these words.
20 And many of them were saying, "He has a demon and is a maniac. Why do we listen to him?"
21 Others were saying, "These words are not of one demon possessed; a demon is not able to open the eyes of the blind, is it?"
22 Then the (feast) of Dedication occurred in Jerusalem. It was winter.
23 And Jesus was walking in the temple on the porch of Solomon.
24 Then the Jews surrounded Him, and were saying to Him, "How long do you hold us in doubt? If you are the Christ, tell us plainly."
25 Jesus answered them, "I told you and you do not believe; the works that I do in the name of My Father, these witness concerning Me;
26 "but you do not believe because you are not of My sheep.
27 "My sheep hear My voice, and I know them, and they follow Me.
28 "and I give them eternal life, and they will absolutely not be destroyed in eternity, and no one shall snatch them out of My hand.
29 "My Father who has given (them) to Me is greater than all, and no one is able to snatch (them) out of the Father's hand.
30 "I and My Father are one."
31 Again the Jews gathered up stones in order that they might stone Him.
32 Jesus answered them, "I showed you many good works from the Father, for which work of them do you stone Me?"
33 The Jews answered Him, "Concerning good works we do not stone you, but concerning blasphemy, and that you being a man make yourself God."
34 Jesus answered them, "Has it not been written in your Law that '**I said, you are gods**'?[1]
35 "If it calls them gods to whom the word of God came, [and the Scripture is not able to be broken]
36 "do you say of Whom the Father sanctified and sent into the world that, 'You blaspheme,' because I said, 'I am the Son of God'?
37 "If I do not the works of My Father, do not believe Me;

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[1]Psalm 82:6

38 "But since I do, even if you may not believe (Me), believe the works, in order that you may come to know and continue to know that the Father (is) in Me and I in the Father."
39 Therefore, they were seeking again to capture Him, and He went out of their hand.
40 And He departed again to the other side of the Jordan to the place where John was first baptizing, and He remained there.
41 And many came to Him, and He was saying that John indeed did not do any signs, yet everything whatever John said concerning this (One) was true.
42 And many believed in Him there.

John Chapter Eleven

1 And there was a certain sick man, Lazarus from Bethany, of the village of Mary and her sister Martha.
2 And it was Mary, the one having anointed the Lord with ointment,[1] and having dried His feet with her hair, whose brother Lazarus was sick.
3 Therefore, the sisters sent to Him saying, "Lord, whom you love[2] is sick.
4 And Jesus having heard said, "This sickness is not to death, but on behalf of the glory of God in order that the Son of God may be glorified through it."
5 But Jesus was loving Martha and her sister and Lazarus.
6 Therefore, when He heard that he was sick, then indeed He remained two days where He was.
7 Then, after this, He says to His disciples, "Let us go to Judea again."
8 The disciples say to Him, "Rabbi, the Jews are seeking to stone you and you go there again?"
9 Jesus answered, "Are there not twelve hours in a day? If anyone walks in the day, he does not stumble because he sees the light of this world.
10 "If anyone walks in the night, he stumbles because the light is not in him."
11 He said these (words), and after this says to them, "Our friend Lazarus has fallen asleep, but I go in order that I may waken him."
12 Therefore, His disciples say to Him, "Lord, if he has fallen asleep, he will get well."[3]
13 But Jesus had spoken concerning his death. But those (disciples) supposed He was speaking about a sleep of rest.
14 Therefore, then Jesus spoke to them plainly, "Lazarus died,
15 "and I am glad on account of you, that you may believe, because I was not there; but let us go to him."
16 Thomas, the one being called Didymus, therefore said to his fellow disciples, "Let us also go that we may die

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[1]Lit. "myrrh"
[2]Gr. "φιλέω" - friendship love
[3]Lit. "will be saved"

with Him."
17 Jesus therefore going found him already being in the tomb four days.
18 And Bethany was near Jerusalem about fifteen stadia[1]
19 And many of the Jews had come to Martha and Mary in order that they might console them concerning their brother.
20 Therefore, when Martha heard that Jesus is coming, she went out to meet Him; but Mary was sitting in the house.
21 Martha therefore said to Jesus, "Lord if You were here my brother would not have died.
22 "But even now we know that whatever You would ask God, will give it to You."
23 Jesus says to her, "Your brother will rise up."
24 Mary says to Him, "I know that he will rise up in the resurrection in the last day."
25 Jesus said to her, "I am the resurrection and the life; the one believing in Me, even though he would die, he will live.
26 "And everyone living and believing in Me will absolutely not die in eternity. Do you believe this?"
27 She says to Him, "Yes, Lord, I have believed that You are the Christ the Son of God, the One coming into the world."
28 And having said these (words), she went and called Mary, her sister privately, saying, "The Teacher has arrived and calls for you."
29 And that one, when she heard, rose up quickly and was going to Him.
30 But Jesus had not yet come into the village, but was in the place where Martha met Him.
31 Therefore, the Jews, the ones being with her in the home consoling her, seeing that Mary arose quickly and went out, followed her, supposing that she departed to the tomb in order that she might mourn[2] there.
32 Therefore, Mary went where Jesus was, seeing Him, she fell at His feet, saying to Him, "Lord, if you were here my brother would not have died."
33 Jesus therefore, when He saw her mourn, and the Jews coming with her mourning, was deeply stirred in the spirit, and was Himself troubled,
34 and said, "Where have they laid him?" They say to Him, "Lord, come and see."
35 Jesus wept.
36 Therefore, the Jews were saying, "Behold how He was loving[3] him."
37 But certain of them said, "Is not this one, the one opening the eyes of the blind, able to do (something) in order that this one might not have died?"
38 Jesus therefore again, being deeply stirred in Himself,

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[1]A stadion was 606.9 ft., so here about two miles.
[2]Lit. "wailing"
[3]See note 2, pg.166

comes to the tomb; and it was a cave, and a stone was lying over it.
39 Jesus says, "Take away the stone." Martha the sister of the one having died says to Him, "Lord, already he stinks for it is the fourth (day)."
40 Jesus say to her, "Did I not say to you that if you believe you shall see the glory of God?"
41 Therefore they took up the stone. And Jesus lifted His eyes up and said, "Father, I thank You that You heard Me.
42 "But I know that always You hear Me, but on account of the crowd standing around, I spoke, in order that they may believe that You have sent Me."
43 And having said these (words), He cried with a great voice saying, "Lazarus, come out!"
44 The one having died came out having been bound feet and hands with linen wrapping, and his face bound around with a piece of cloth. Jesus says to them, "Loose him and let him go forth."
45 Many therefore of the Jews, the ones having come to Mary and viewing what He did, believed in Him.
46 But certain of them went to the Pharisees, and told them what Jesus did.
47 Therefore, the chief priests and the Pharisees gathered together the Sanhedrin and were saying, "What shall we do because this man does many (miraculous) signs?
48 "If we leave him thus all will believe in him, and the Romans will come and take away our place and our nation."
49 And a certain one of them, Caiaphas, being high priest that year, said to them, "You do not know anything,
50 "nor consider that it is appointed for us that one man should die on behalf of the people, and not the whole nation be destroyed."
51 But he did not say this of himself, but being high priest that year, he prophesied that Jesus was going to die on behalf of the nation.
52 And not on behalf of the nation only but in order that He might gather together into one all the children of God having been scattered abroad.
53 Therefore, from that day they determined that they would kill Him.
54 Therefore, Jesus no longer was walking boldly among the Jews, but went out from there to the country near the wilderness, to a city being called Ephraim, and there He stayed with the disciples.
55 And it was near the Passover of the Jews, and many went up to Jerusalem out of the country to the Passover in order that they might sanctify themselves.
56 Therefore, they were seeking Jesus, and saying to one another, standing in the temple, "What does it seem to you? Will he absolutely not come to the feast?"
57 But the chief priests and the Pharisees had given commandment that if anyone knew where He is, he should

report so they could capture Him.

John Chapter Twelve

1 Then Jesus six days before Passover came to Bethany, where Lazarus was, whom Jesus raised out of the dead.
2 Therefore, they made Him a supper there, and Martha was serving and Lazarus was one of them reclining (at the meal table) with Him.
3 Then Mary taking a pound[1] of pure, costly ointment[2] of nard anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the scent of the ointment.
4 But Judas Iscariot one of His disciples, the one being about to betray Him, says,
5 "Why was this ointment not sold for three hundred denarii[3] and given to the poor?"
6 But he said this not because he cared concerning the poor but because he was a thief and having the money bag, he was pilfering what was put in it.
7 Therefore, Jesus said, "Leave her (be), in order that she might keep it for the day of My burial.
8 "The poor you have always with yourselves but you do not always have Me."
9 Then a great crowd of Jews knew that He is there and came not on account of Jesus alone but in order that also they might see Lazarus, the one having been raised out of the dead.
10 And the chief priests determined that they would also kill Lazarus,
11 because many on account of him departed from the Jews, and believed in Jesus.
12 On the morrow, the great crowd having come to the feast, hearing that Jesus is coming into Jerusalem,
13 took the branches of the palm trees, and went out to a meeting with Him, and were crying out, **"Hosanna, blessed is the one coming in the name of the Lord**[4] and the King of Israel."
14 And Jesus finding a young donkey sat upon it, even as it has been written,
15 **"fear not, daughter of Zion, behold your King comes, riding upon the colt of a donkey."**[5]
16 His disciples did not understand these (events) at first but when Jesus was glorified then they remembered that these things had been written about Him and that they did these things to Him.
17 Then the crowd being with Him when He called Lazarus out of the tomb and raised him from the dead were witnessing (for Him).
18 On account of this also the crowd met Him because they heard He had done this (miraculous) sign.
19 Therefore, the Pharisees said among themselves, "You see

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[1]About 12 ounces [2]Lit. "myrrh" [3]Denarius a day's wage
[4]Psalm 118:26 [5]Zech.9:9

that you are not doing anything you ought; behold the world has gone out after him."
20 And there were certain Greeks of those coming up so that they might worship at the feast.
21 These then came to Philip from Bethsaida of Galilee and were asking him saying, "Sir, we desire to see Jesus."
22 Philip goes and tells Andrew. Andrew and Philip go and speak to Jesus.
23 And Jesus answers them saying, "The hour has come that the Son of man be glorified.
24 "Surely, surely I say to you, if a grain of wheat does not fall upon the earth and die, it remains alone; but if it dies, it bears much fruit.
25 "The one loving his life[1] destroys it, and the one hating his life[1] in this world will guard it into eternal life.
26 "If anyone serves Me, let him follow Me, and where I am there My servant will be also; if anyone serves Me, the Father will honor him.
27 "Now My soul has been troubled. And what shall I say? Father, save Me from this hour? But on account of this I came to this hour?
28 "Father, glorify Your name." Then a voice came out of heaven, "I have both glorified it and shall glorify it again."
29 The crowd therefore, having stood and having heard, were saying it had thundered; others were saying, "An angel has spoken to him."
30 But Jesus answered and said, "This voice has not come on account of Me but on account of you.
31 "Now is the judgment of this world; now the ruler of this world will be cast out.
32 "And I, if I be lifted up from the earth will draw all (people) to Myself."
33 And He was saying this signifying what manner of death He would die.
34 The crowd therefore answered Him, "We heard out of the Law that the Christ remains forever, and how do you say that it is necessary for the Son of man to be lifted up? Who is this Son of man?"
35 Jesus therefore said to them, "Still a little time the light is among you. You walk as you have the light in order that the darkness does not overtake you; and the one walking in darkness does not know where he is going.
36 "As you have the light, believe in the light in order that you may be sons of light." Jesus spoke these (words) and departing hid Himself from them.
37 Though He had done so many (miraculous) signs before them, they were not believing in Him,
38 in order that the word of Isaiah the prophet might be fulfilled which said, "**Lord, who believed our message and**

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[1]Or "soul"

to whom has the arm of the Lord been revealed?[1]"

39 On account of this they were not able to believe, because again Isaiah said,

40 **"He has blinded their eyes and hardened their hearts, in order that they may not see with their eyes, and understand in their heart and be converted, and I should heal them."[2]**

41 Isaiah said these (words) because he saw His glory and spoke concerning Him.

42 Nevertheless many believed in Him even they also of the rulers, but on account of the Pharisees were not making a confession in order that they would not be put out of the synagogue;

43 for they loved the praise of men more than the praise of God.

44 And Jesus cried out and said, "The one believing in Me, does not believe in Me, but in the One having sent Me.

45 "And the one beholding Me, beholds the One having sent Me.

46 "I have come (as) light into the world in order that everyone believing in Me might not remain in darkness.

47 "And if anyone hears My words and does not keep (them), I do not judge him for I did not come in order that I may judge the world, but in order that I may save the world.

48 "The one rejecting Me and not receiving My words has One judging him; the word which I have spoken, that will judge him in the last day,

49 "because I have not spoken of Myself, but the one having sent Me; the Father Himself has given Me commandment (as to) what I shall say and what I shall speak.

50 "And I know that His commandment is eternal life. Therefore what I speak, even as My Father has spoken to Me, thus I speak."

John Chapter Thirteen

1 And before the feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to (go) to the Father, having loved His own (being) in the world, He loved them to the end.

2 And the supper having come, the devil already having put in the heart of Judas (the son) of Simon of Iscariot that he would betray Him,

3 Jesus knowing that the Father gave all things to Him into His hands, and that He came from God and was returning to Him,

4 rose up from the supper; laid aside His garments and taking a towel placed it around Himself.

5 Then, He pours water into a wash pan and began to wash the feet of His disciples and to wipe them with the towel which was wrapped around Him.

6 Then He comes to Simon Peter. He says to Him, "Lord, do you wash my feet?"

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[1]Isaiah 53:1 [2]Isaiah 6:10

John 13:7 - 27

7 Jesus answered and said to him, "What I do you do not know now, but you shall know after this."
8 Peter says to Him, "You shall absolutely not ever wash my feet." Jesus answered him, "If I do not wash you, you have no part with Me."
9 Simon Peter says to Him, "Lord, wash not only my feet but also my hands and head."
10 Jesus says to him, "The one having been bathed does not have need except to wash his feet, but is wholly clean; and you[1] are clean, but not all (of you)."
11 For He knew the one betraying Him; on account of this He said that, "Not all of you are clean."
12 Then when He washed their feet and took His garments and reclined again, He said to them, "Do you know what I have done for you?
13 "You call me Teacher and Lord, and you speak well, for I am.
14 "If therefore I washed your feet, the Lord and the Teacher, you ought also to wash one another's feet;
15 "for I have given you an example in order that even as I did you should also do.
16 "Surely, surely I say to you that a slave is not greater than his master[2] neither an apostle greater than the one having sent him.
17 "If you know these things, blessed are you if you do them.
18 "I do not speak of all of you. I know the ones I chose; but in order that the Scripture be fulfilled, **'The one eating My bread lifted up his heel against Me.'**[3]
19 "From now on I am telling you before it happens, in order that whenever it happens you shall believe that I am He.
20 Surely, surely I say to you, the one receiving whomever I send, receives Me, and whoever receives Me, receives the One having sent Me."
21 Having said these (words), Jesus was troubled in spirit, and witnessed and said, "Surely, surely I say to you that one of you will betray Me."
22 The disciples were looking at one another being at a loss concerning whom He speaks.
23 One of the disciples was reclining at Jesus' bosom, whom Jesus loved.
24 Therefore, Simon Peter (signaled) with a nod to this one to ask whom He would be speaking about.
25 Therefore, that one reclining thus upon the breast of Jesus, says to Him, "Lord, who is it?"
26 Jesus answers, "It is that one for whom I shall dip the morsel (of bread), and shall give it to him." Therefore, having dipped the morsel, He takes and gives to Judas (son) of Simon Iscariot.
27 And after (eating) the morsel, then Satan entered into

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[1]Plural "you" [2]Or "lord" [3]Psalm 41:9

that one; therefore, Jesus says to Him, "What you do, do quickly."
28 But no one reclining (at meal) knew why He said this to him;
29 for certain ones were supposing, since Judas had the money bag, that Jesus is telling him, "Buy what we have need of for the Feast," or that he give something to the poor.
30 Therefore, having received the morsel, that one went out immediately; it was night.
31 When therefore he went out, Jesus says, "Now, the Son of man was glorified, and God was glorified in Him.
32 "[If God was glorified in Him],[1] God will also glorify Him in Himself and He will glorify Him immediately.
33 "Little children, I am with you yet a little while; You shall seek Me, and even as I said to the Jews that, 'Where I go you are not able to go.' I say also to you now.
34 "A new commandment I give to you, that you love one another, even as I loved you in order that you also love one another.
35 "In this all will know that you are My disciples, if you love one another."
36 Simon Peter says to Him, "Lord, where do you go?" Jesus answered him, "Where I go, you are not able now to follow Me, but you shall follow Me afterward."
37 Peter says to Him, "Lord, why am I not able to follow you now? I will lay down my life on behalf of you."
38 Jesus answered, "You will lay down your life on behalf of Me? Surely, surely I say to you, a cock will absolutely not crow before you deny Me three times."

John Chapter Fourteen

1 "Let not your heart be troubled; You believe in God, also believe in Me.
2 "In My Father's home there are many dwelling places; if not, I would have told you, because I go to prepare a place for you.
3 "And if I go and prepare a place for you, I will come again and receive you to Myself, in order that where I am you also may be.
4 "And where I go you know the way."
5 Thomas says to Him, "Lord, we do not know where you are going, how are we able to know the way?"
6 Jesus says to him, "I am the way, and the truth and the life. No one comes to the Father except through Me.
7 "If you have known Me, you will know the Father also; and from now on you know Him and have seen Him."
8 Philip says to Him, "Lord, show us the Father and it is sufficient for us."
9 Jesus says to him, "Am I such a long time with you and you do not know Me, Philip? The one having seen Me, has

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[1]Not in some older mss.

seen the Father; how do you say, 'Show us the Father?'
10 "Do you not believe that I am in the Father and the Father is in Me? The words which I speak to you, I do not speak from Myself, but the Father abiding in Me does His works.
11 "Believe Me that I am in the Father and the Father is in Me; but if not, believe Me on account of the works themselves.
12 "Surely, surely I say to you, the one believing in Me, the works which I do that one will do also, and greater than these he will do because I go to the Father;
13 "and whatever you shall ask in My name, this I shall do, in order that the Father may be glorified in the Son.
14 "If you ask Me anything in My name, I shall do it.
15 "If you love Me, keep My commandments.
16 "And I shall ask the Father and He will give you another Comforter[1] that He may be with you for eternity.
17 "(He is) the Spirit of truth, which the world is not able to receive because it does not behold Him nor know (Him); but you know Him, because He abides in you, and is in you.
18 "I will not leave you orphans; I come to you.
19 "Still a little while and the world will no longer see Me, but you see Me; because I live, you shall live also.
20 "In that day you shall know that I am in My Father and you in Me and I in you.
21 "The one having My commandments and keeping them, that one is the one loving Me; and the one loving Me shall be loved by My Father, and I shall love him and manifest Myself to him."
22 And Judas [not Iscariot] says to Him, "Lord, what has happened that You are about to manifest Yourself to us and not to the world?"
23 Jesus answered and said to him, "If anyone loves Me, He will keep My word, and My Father will love him, and We will come to him, and will make Our dwelling place with him.
24 "The one not loving Me, does not keep My words; and the word which you hear is not Mine but the Father's, the One having sent Me.
25 "I have spoken these (words) while abiding with you;
26 "But the Comforter, the Holy Spirit Whom the Father will send in My name, that One will teach you everything and bring to your remembrance everything which I spoke to you.
27 "I leave peace with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.
28 "You heard that I said to you, 'I go away and will come to you.' If you loved Me you would rejoice because I go

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[1]Or "Counselor"/"Helper"; of the Holy Spirit often transliterated, Paraclete.

to My Father, because My Father is greater than I.
29 "And now I have told you before it happens that when it happens, you will believe.
30 "I no longer will speak many (words) with you, for the ruler of this world comes; and he has nothing in Me.
31 "But in order that the world may know that I love the Father, and as the Father commanded, thus I do. Rise up, let us go from here."

John Chapter Fifteen

1 "I am the true vine and My Father the caretaker.
2 "Every branch in Me not bearing fruit, He takes it away, and everyone bearing fruit He prunes[1] it in order that it might bear more fruit.
3 "You are already clean on account of the word which I have spoken to you.
4 "Abide in Me and I in you. Even as the branch is not able to bear fruit of itself unless it abides in the vine, thus neither (can) you if you do not abide in Me.
5 "I am the vine, you are the branches. The one abiding in Me and I in him, this one bears much fruit.
6 "If anyone does not abide in Me, he is cast out as the branch, and withers away, and they gather them, and they cast (them) into the fire, and they are burned.
7 "If you abide in Me and My words abide in you, ask what you may desire, and it shall be given to you.
8 "In this My Father was glorified in order that you may bear much fruit, and may be My disciples.
9 "Even as the Father loved Me, I also loved you; abide in My love.
10 "If you keep My commandments, you will abide in My Love, even as I have kept the commandments of My Father and abide in His love.
11 "These (words) have I spoken to you in order that My joy may be in you and your joy may be filled.
12 "This is My commandment that you love one another even as I have loved you.
13 "No one has greater love than this that anyone lay down his life on behalf of his friends.
14 "You are My friends if you do whatever I command you.
15 "I no longer call you slaves, because a slave does not know what his master[2] is doing; but I have called you friends because everything I heard from the Father I made known to you.
16 "You did not choose Me, but I chose you, and appointed you in order that you might go and bear much fruit and your fruit remain, in order that whatever you might ask of the Father in My name, He may give you.
17 "I command these to you in order that you may love one another.
18 "If the world hate you, you know that it has hated Me first.

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[1]Or "cleanses" [2]Or "lord"

19 "If you were of this world, the world would love its own but because you are not of this world, but I have chosen you out of the world, on account of this it hates you.
20 "Remember the word which I told you, 'A slave is not greater than his master.' If they persecuted Me they will also persecute you. If they kept My word, they will also keep yours.
21 "But all these things they will do to you on account of My name, because they do not know the One having sent Me.
22 "If I had not come and spoke to them, they would not have sin; but now they have no pretext concerning their sin.
23 "The one hating Me, hates also My Father.
24 "If I did not do the works among them which no one else did, they would not have sin; but now they have both seen and hated Me, and also My Father.
25 "But in order that the word may be fulfilled which has been written in their Law that **'They hated Me without cause.'**[1]
26 "Whenever the Comforter comes Whom I will send to you from the Father, the Spirit of truth coming from the Father, that One will witness concerning Me.
27 "And you will witness also because you have been with Me from the beginning."

John Chapter Sixteen

1 "I have spoken these (words) to you in order that you may not stumble.
2 "They will put you out of the synagogues; but an hour is coming that everyone killing you will suppose that he offers a service to God.
3 "And they will do these things because they know neither the Father nor Me.
4 "But I have spoken these (words) to you in order that whenever that hour comes you may remember them that I told them to you. And I did not say these (words) at the beginning because I was with you.
5 "But now I depart to the One having sent Me, and no one of you asks Me, 'Where are You going?'
6 "But because I have said these (words) to you, sorrow has filled your heart.
7 "But I speak the truth to you, it is profitable for you that I go away. For if I go not away, the Comforter[2] will not come to you. If I go, I will send Him to you.
8 "And that One coming, will convict the world concerning sin and concerning righteousnes and concerning judgment;
9 "indeed concerning sin because they believe not in Me.
10 "And concerning righteousness because I go to the Father and they no longer behold Me.
11 "And concerning judgment because the ruler of this world has been judged.
12 "I have still many things to tell you but you cannot

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[1]Psalm 35:19; 69:4 [2]Gr. Paraclete

bear them now.
13 "Whenever that One comes, the Spirit of truth, He will guide you in all truth. For He will not speak of Himself, but whatever He hears, He will speak, and announce the coming (events) to you.
14 "That One will glorify Me because He will receive of what is Mine and announce to you.
15 "All things whatever the Father has is Mine; on account of this I said that He receives of what is Mine and will announce to you.
16 "A little while and you will no longer behold Me, and again a little while and you will see Me."
17 Therefore (some) of His disciples said to one another, "What is this which He says to us, 'A little while and you will not behold Me, and again a little while and you will see Me?' And 'Because I go to the Father?'"
18 They were saying therefore, "What is this which He says, the 'little while'? We know not what He speaks."
19 Jesus knew they were wanting to question Him, and said to them, "Are you inquiring with one another concerning this that I said, 'And a little while and you will not behold Me, and again a little while and you will see Me'?
20 "Surely, surely I say to you that you will weep and you will mourn, but the world will rejoice; you will be made sorrowful, but your sorrow will become joy.
21 "Whenever a woman is in travail, she has sorrow because her hour has come; but whenever she gives birth to the little one, she no longer remembers the tribulation on account of the joy that a child[1] has been born into the world.
22 "And you therefore now indeed have sorrow; but again I shall see you, and your heart shall rejoice, and no one takes your joy away from you.
23 "And in that day you will not question Me at all. Surely, surely I say to you, whatever you shall ask the Father in My name, He shall give to you.
24 "Until now you have not asked anything in My name; ask and you will receive, in order that your joy may be made full.
25 "I have spoken these (words) in illustrations; the hour is coming when I will no longer speak in illustrations, but I will announce to you boldly concerning the Father.
26 "In that day you shall ask in My name, and I do not say to you that I will question the Father concerning you;
27 "for the Father Himself loves you because you have loved Me, and have believed that I came out from the Father.
28 "I came out from the Father and I have come into the world; again I leave the world and go to the Father."
29 His disciples say, "Behold now you speak plainly and no longer speak in illustrations.
30 "Now we know that you know all things, and you have no

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[1]Gr. anthropos - man(kind)

need that anyone questions you; in this we believe that you came out from God."
31 Jesus answered them, "Do you now believe?"
32 "Behold an hour comes and has come that each will be scattered to his own (place), and you will leave Me alone, yet I am not alone because My Father is with Me.
33 "I have spoken these (words) to you in order that you may have My peace. You have tribulation in this world, but be of good cheer, I have conquered the world."

John Chapter Seventeen

1 Jesus spoke these (words), and lifting His eyes up to heaven said, "Father the hour has come; glorify your Son in order that the Son may glorify You.
2 "Even as You gave Him authority over all flesh, in order that all which You have given Him, He may give to them eternal life.
3 "And this is eternal life that they may know You the only true God and Jesus Christ Whom You sent.
4 "I glorified You upon the earth, having finished the work which You have given Me that I should do.
5 "And now You glorify Me, Father, with Your own glory which I had with You before the world was.
6 "I manifested Your name to the men whom You gave Me out of the world. They were Yours and You gave them to Me, and they have kept Your word.
7 "Now they know that everything whatever You have given to Me are from You;
8 "because the words which You gave Me I have given to them and they received (them), and knew truly that I came out from You, and they believed that You sent Me.
9 "I ask concerning them; I do not ask concerning the world but concerning those whom You have given to Me because they are Yours.
10 "And all that is Mine is Yours and Yours is Mine, and I have been glorified in them.
11 "And I am no longer in the world, and they are in the world, and I come to You, holy Father, keep them in Your name whom You have given Me, in order that they may be one even as We (are One).
12 "When I was with them, I was keeping them in Your name whom You gave to Me, and I guarded them, and not one of them perished except the son of perdition in order that the Scripture might be fulfilled.
13 "But now I come to You and I speak these (words) in the world in order that they may have My joy being fulfilled in them.
14 "I have given to them My word, and the world hated them because they are not of the world even as I am not of the world.
15 "I do not ask in order that I may take them out of the world, but in order that You may keep them out of evil.
16 "They are not of the world even as I am not of the

world.
17 "Sanctify them in the truth; Your word is truth.
18 "Even as You sent Me into the world, I also send them into the world.
19 "And on behalf of them, I sanctify Myself in order that they themselves may be sanctified in truth.
20 "Not concerning these only do I ask, but also concerning the ones believing on Me through their word,
21 "in order that all may be one, even as You Father are in Me and I in You, in order that the world may believe that You sent Me.
22 "And I have given to them the glory which You have given to Me in order that they may be one even as We (are) One,
23 "I in them and You in Me, in order that they may be perfected into one, in order that the world may know You sent Me, and loved them even as You loved Me.
24 "Father, I desire that those also which You have given to Me may be with Me, in order that they may behold My glory which You have given to Me, because You loved Me before the foundation of the world.
25 "O righteous Father, though[1] the world did not know You, but I knew You, and these knew that You sent Me,
26 "and I made known to them Your name and will make it known in order that the love with which You loved Me may be in them and I in them."

John Chapter Eighteen

1 Jesus having said these (words) went out with His disciples to the other side of the ravine[2] of the Kidron where there was a garden into which He Himself and His disciples entered.
2 But Judas, the one betraying Him also knew the place that Jesus many times went there with His disciples.
3 Therefore Judas having received a regiment, also officers from the chief priests and Pharisees, comes there with torches and lanterns and weapons.
4 Jesus therefore knowing everything that was coming upon Him, went out and says to them, "Whom do you seek?"
5 They answered Him, "Jesus the Nazarene." He says to them, "I am He." But Judas, the one betraying Him, was standing with them.
6 When therefore He said, "I am He," they drew backwards, and fell on the ground.
7 Again therefore He questioned them, "Whom do you seek?" And they said, "Jesus the Nazarene."
8 Jesus answered, "I said to you that I am He; if therefore you seek Me, let these depart,"
9 in order that the word might be fulfilled which He said, "Whom You have given Me not one of them perished."
10 Simon Peter therefore having a sword drew it and struck the slave of the high priest and cut off his right ear.

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[1]Lit. "and" [2]Lit. "winter torrent" in generally dry Kidron valley.

And the slave's name was Malchus.
11 Jesus said therefore to Peter, "Put your sword into the sheath; the cup which My Father has given Me, shall I not certainly drink it?"
12 Therefore, the regiment and the commander and the officers took Jesus and bound Him,
13 and led Him to Annas first; for he was father-in-law to Caiaphas, who was high priest that year;
14 and Caiaphas was the one having counseled the Jews that it was expedient for one man to die on behalf of the people.
15 And Simon Peter was following Jesus, and another disciple. And that disciple was known to the high priest, and went with Jesus into the court of the high priest,
16 but Peter stood outside at the door. Therefore the other disciple, being known by the high priest, went out and spoke to her keeping the door, and brought in Peter.
17 Therefore, the young lady doorkeeper says to Peter, "You are not also of the disciples of this man, are you?" That one says, "I am not."
18 And the slaves and the officers having kindled a fire, because it was cold and they were warming themselves; and Peter also was with them, standing and being warmed.
19 Therefore the high priest asked Jesus concerning His disciples and concerning His teaching.
20 Jesus answered him, "I have spoken boldly in the world; I always taught in the synagogue and in the temple, where all the Jews gather, and I spoke nothing in secret.
21 "Why to you question Me? Question those having heard what I said to them; behold these know what I said."
22 He having said these (words), one of the officers standing (by) gave Jesus a blow saying, "Do you answer the high priest thus?"
23 Jesus answered him, "If I spoke evil, witness concerning the evil; if I spoke well, why do you strike Me?"
24 Annas therefore sent Him, having been bound, to Caiaphas the high priest.
25 And Simon Peter was standing and warming himself. Then they said to him, "Are you not also one of his disciples? That one denied and said, "I am not."
26 One of the slaves of the high priest says, being a relative of him whose ear Peter cut off, "Did I not see you in the garden with him?"
27 Therefore again Peter denied (it), and immediately a crowed.
28 Therefore, they brought Jesus from Caiaphas to the Praetorium;[1] and it was early; and they themselves did not enter the Praetorium so that they would not be made ceremoniously unclean, but might eat the Passover.
29 Pilate therefore went without to them and said, "What accusation do you bring against this man?"

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[1]Governor's official palace

30 They answered and said to him, "If this one was not doing evil, would we deliver him up to you?"
31 Pilate therefore said to them, "You yourselves take him and judge him according to your law." The Jews therefore said to him, "It is not lawful for us to kill anyone,"
32 in order that the word of Jesus might be fulfilled which He spoke signifying what sort of death He was about to die.
33 Pilate therefore entered again into the Praetorium and called Jesus and said to Him, "Are you the king of the Jews?"
34 Jesus answered, "Do you say this of yourself or have others spoke to you concerning Me?"
35 Pilate answered, "I am not a Jew, am I? Your nation and the chief priests delivered you up to me. What did you do?"
36 Jesus answered, "My kingdom is not of this world; if My kingdom were of this world, My servants would be fighting in order that I might not be delivered up to the Jews; but now My kingdom is not from here."
37 Pilate therefore said to him, "Are you not therefore a king?" Jesus answered, "You say that I am a king. For this I was born and for this I have come into the world, in order that I might witness to the truth. Everyone being of the truth hears My voice."
38 Pilate says to Him, "What is truth?" And having said this, Pilate went out again to the Jews and says to them, "I do not find any fault in him.
39 "It is a custom with you that at the Passover I release to you one (prisoner). Therefore, do you wish that I release to you the king of the Jews?"
40 Then they cried out again saying, "Not this one but Barabbas." And Barabbas was a robber.

John Chapter Nineteen

1 Therefore then Pilate took Jesus and scourged (Him).
2 And the soldiers platting a crown of thorns placed it on His head and put around Him a purple garment,
3 and were coming up to Him and saying, "Hail, king of the Jews," and gave Him blows.
4 And again Pilate came outside and says to them, "Behold I am bringing him out to you that you may know that I do not find any fault in him."
5 Then Jesus went outside, wearing the crown of thorns and the purple garment. And (Pilate) says to them, "Behold the man."
6 When therefore the chief priests and officers saw Him, they cried out saying, "Crucify! crucify!" Pilate says to them, "You take him yourself and crucify (him), for I do not find fault in him."
7 The Jews answered him, "We have a law, and according to the law he deserves to die because he made himself the Son of God."

John 19:8 - 24

8 When therefore Pilate heard this word, He became more fearful,
9 and he went into the Praetorium again, and says to Jesus, "From where are you?" But Jesus gave him no answer.
10 Pilate says therefore to Him, "You do not speak to me? Do you not know that I have authority to release you and I have authority to crucify you?"
11 Jesus answered him, "You do not have any authority against Me except it has been given to you from above. On account of this the one delivering Me up to you has the greater sin."
12 (As a result) of this, Pilate was seeking to release Him, but the Jews were crying out, saying, "If you release this one, you are not a friend of Caesar; everyone making himself a king speaks against Caesar."
13 Therefore, Pilate hearing these words brought out Jesus, and sat upon the judgment seat at the place being called "Pavement" but in Hebrew "Gabbatha."
14 And it was the (day of) preparation of the Passover; it, was about the sixth hour.[1] And he says to the Jews, "Behold your king."
15 Then they cried out, "Away (with him), away (with him), crucify him." Pilate says to them, "Shall I crucify your king?" The chief priests answered,"We have no king except Caesar."
16 Then therefore he delivered Him up to them in order that He be crucified. Therefore they took hold of Jesus.
17 And bearing the cross by Himself, He went out to the (place) being called, Place of a Skull, which speaking in Hebrew, is "Golgotha,"
18 where they crucified Him, and with Him two others, on one side and the other, and Jesus in between.
19 And Pilate wrote a title also and placed it upon the cross; and it was written, "Jesus of Nazareth, the king of the Jews."
20 Therefore many of the Jews read this title, because the place where Jesus was crucified was near the city, and it had been written in Hebrew, Roman and Greek.
21 The chief priests of the Jews were saying therefore to Pilate, "Do not write 'The king of the Jews,' but that that one said, 'I am king of the Jews.'"
22 Pilate answered, "What I have written, I have written."
23 Then the soldiers when they crucified Jesus took His garments, and made four parts, each soldier a part, and also His tunic. But His tunic was seamless, woven from top to bottom in a whole (piece).
24 Therefore they said one to another, "Let us not tear it, but let us cast lots for it, whose it shall be"; that the Scripture might be fulfilled saying, **"They divided My garments for themselves and cast a lot for My clothing."**[2] Therefore indeed the soldiers did these things.

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[1]Noon

[2]Psalm 22:18

25 And there stood before the cross of Jesus His mother, and the sister of His mother, Mary, the wife of Cleopas, and Mary Magdalene.
26 Jesus therefore, beholding His mother, and the disciple standing by whom He loved, says to His mother, "Woman, behold your son."
27 Then He says to the disciple, "Behold your mother." And from that hour the disciple took her into his own household.
28 After this Jesus, knowing that already everything had been completed in order that the Scripture might be fulfilled, says, "I thirst."
29 A vessel full of sour wine was sitting (there);therefore placing a sponge full of sour wine on hyssop, they brought it to His mouth.
30 When therefore He received the sour wine, Jesus said, "It is finished"; and bowing His head, He gave up His spirit.
31 Then the Jews, since it was (the day of) preparation, in order that the bodies might not remain on the cross on the Sabbath, [for it was a high day that Sabbath] asked Pilate that their legs might be broken, and they be taken away.
32 Therefore the soldiers came, and indeed broke the legs of the first man and of the other man having been crucified with Him;
33 but having come to Jesus, as they saw He already had died, they did not break His legs,
34 but one of the soldiers pierced His side with a spear, and immediately blood and water came out.
35 And the one having seen (this) has witnesseed, and his witness is true, and that one knows that he speaks truly, so that you also may believe.
36 For these things happened in order that the Scripture may be fulfilled, "**A bone of Him shall not be broken.**"[1]
37 Again another Scripture says, "**They shall look on Whom they pierced.**"[2]
38 After these (events), Joseph of Arimathea, being a disciple of Jesus, but secretly on account of fear of the Jews, asked Pilate that he might take the body of Jesus, and Pilate gave permission. Therefore, he came and took His body.
39 And Nicodemus also came, the one having come at first to Him by night, bearing a mixture of myrrh and aloes, about a hundred litras.[3]
40 Then they took the body of Jesus and bound it in linen wrappings with the spices, even as is the custom for the Jews to bury.
41 And there was in the place where He was crucified a garden, and in the garden a new tomb in which no one as yet had been laid.

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[1]Psalm 343:20 [2]Zech. 12:10 [3]75 pounds

42 Therefore, there they placed Jesus on account of the (day of) preparation, (and) because the tomb was nearby.

John Chapter Twenty

1 And on the first (day) of the week Mary Magdalene comes early to the tomb while still being dark, and sees the stone having been taken away from the tomb.
2 Therefore, she runs and comes to Simon Peter and to the other disciple whom Jesus was loving, and says to them, "They have taken the Lord out of the tomb, and we do not know where they have laid Him."
3 Then Peter and the other disciple went out, and were coming to the tomb.
4 And the two were running together; and the other disciple ran forward faster than Peter and came first to the tomb.
5 And stooping he sees the linen wrappings lying, however he did not enter.
6 Then Peter also comes, having followed him, and enters into the tomb, and beholds the linen wrappings lying,
7 and the piece of cloth that was on His head not lying with the linen wrappings, but having been rolled up apart in one place.
8 Therefore, then the other disciple entered, the one having come first to the tomb, and saw and believed.
9 For not yet did they understand the Scripture that it was necessary for Him to rise up from the dead.
10 Then the (two) disciples departed again to themselves.[1]
11 And Mary had stood beside the tomb outside weeping. Then as she was weeping, she stooped into the tomb,
12 and she beheld two angels in white sitting, one at the head and one at the feet where the body of Jesus had been lying.
13 And those (angels) say to her, "Woman, why do you weep?" She says to them that, "They have taken my Lord and I do not know where they laid Him."
14 Having said these (words) she turned behind and beholds Jesus standing, and did not know that it is Jesus.
15 Jesus says to her, "Woman why do you weep? Whom do you seek?" Supposing Him to be the gardener, that one says to Him, "Sir,[2] if you have carried Him away, tell me where you laid Him, and I will take Him away."
16 Jesus says to her, "Mary." Having turned that one says to Him in Hebrew, "Rabbi," which means "Teacher."
17 Jesus says to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brothers and tell them, 'I ascend to My Father and your Father and to My God and your God.'"
18 Mary Magdalene comes announcing to the disciples that, "I have seen the Lord"; and He said these (words) to her.
19 Then, being the evening of that first day of the week, and the doors having been closed where the disciples were on account of the fear of the Jews, Jesus came and stood

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[1]Idiom for "their homes"

[2]Or, "lord"

in the midst and says to them, "Peace to you."
20 And having said this He showed them His hands and His side. Therefore, the disciples rejoiced, having seen the Lord.
21 Then He said again to them, "Peace to you. Even as the Father sent Me, also I am sending you."
22 And having said this He breathed on (them) and says, "Receive you the Holy Spirit.
23 "Of whomever you may forgive sins, they are forgiven to them; of whomever you may retain (sins), they have been retained."
24 But Thomas, one of the twelve, being called Didymus,[1] was not with them when Jesus came.
25 The other disciples therefore were telling him, "We have seen the Lord." But he said to them, "If I do not see on His hands the mark of the nails, and put my finger on the mark of the nails, and put my hand on His side, I will absolutely not believe."
26 And after eight days His disciples were again within and Thomas with them. Jesus comes, the doors having been closed, and He stood in the midst, and said, "Peace be to you."
27 Then He says to Thomas, "Reach your finger here and see My hands, and reach your hand and put in on My side, and do not be faithless but believing."
28 Thomas answered and said to Him, "My Lord and My God."
29 Jesus says to him, "Because you have seen Me, you have believed; blessed are the ones not having seen and having believed."
30 Therefore, indeed, many other signs also Jesus did in the presence of His disciples which have not been written in this book;
31 but these have been written so that you may believe that Jesus is the Christ the Son of God, and believing you may have life in His name.

John Chapter Twenty-One

1 After these (events) Jesus again manifested Himself to the disciples upon the sea of Tiberias; He manifested (Himself) thus.
2 Simon Peter and Thomas, the one being called Didymus, and Nathaniel from Cana of Galilee, and the (sons) of Zebedee, and two other of His disciples were together.
3 Simon Peter says to them, "I am going to fish." They say to him, "We also are going with you." They went out and got into the boat, and in that night caught nothing.
4 And early morning having come, Jesus stood on the shore; however, the disciples did not know it is Jesus.
5 Jesus says to them, "You do not have anything to eat, do you?" They answered, "No."
6 And He said to them, "Cast the net on the right side of the boat, and you will find (fish). Therefore, they cast

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[1]Means "twin"

and were not even strong enough to drag the net in for the multitude of fish.
7 Therefore, that disciple whom Jesus was loving says to Peter, "It is the Lord." Then Simon Peter having heard that it is the Lord, put around him his coat, for He was naked, and cast himself into the sea.
8 But the other disciples came in the little boat, for they were not far from the land, about two hundred cubits[1] away dragging the net of fish.
9 Then as they disembarked on the land, they see a coal fire being laid, and fish lying upon (it) and bread.
10 Jesus says to them, "Bring now from the fish which you caught."
11 Therefore, Simon Peter went up and drew the net to land, full of large fish, three hundred fifty-three, and being so many as this, they did not break the net.
12 Jesus says to them, "Come, eat breakfast." No one of the disciples dared to question Him, "Who are you?" knowing that it is the Lord.
13 Jesus comes and takes the bread, and gives to them, and likewise the fish.
14 This already was the third time Jesus was manifested to the disciples, having risen from the dead.
15 Then when they had breakfasted, Jesus says to Simon Peter, "Simon, son of John, do you love[2] Me more than these?" He says to Him, "Yes, Lord, You know that I I love[3] You." He says to him, "Feed My lambs."
16 He says to him again the second time, "Simon, son of John, "Do you love[3] Me?" He says to Him, "Yes, Lord, You know that I love[3] You." He says to him, "Shepherd My sheep."
17 He says to him the third time, "Simon, son of John, "Do you love[3] Me?" Peter was grieved that He said the third time, "Do you love[3] Me?" And He says to Him, "Lord, You know[4] everything, You know[5] that I love[3] You." He says to him, "Feed My sheep."
18 "Surely, surely I say to you that when you were young you clothed yourself and walked wherever you desired; but when you grow old you will stretch out your hands and another will clothe you, and will take you where you do not desire (to go)."
19 And this He said signifying in what manner of death he shall glorify God. And having said this, He says to him, "You follow Me."
20 Peter having turned sees the disciple whom Jesus was loving following, who also leaned back upon His breast at the supper, and said, "Who is the one betraying You?"
21 Peter having seen this one says to Jesus, "Lord, what about this one?"

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[1]About 100 yds. [2]Gr. "ἀγαπάω" [3]Gr. "φιλέω" [4]Gr. "οἶδα" [5]Gr. "γινώσκω" (Consult a Greek word study book to find the differences in words.)

22 Jesus says to him, "If I desire that he remain until I come, what (is that) to you? You follow Me."
23 Therefore, this word went out among the brethren that that disciple would not die. But Jesus did not say that he would not die, but, "If I desire that he remain until I come, what is that to you?"
24 This is the disciple bearing witness concerning these (events) and writing these (words), and we know his witness is true.
25 And there are many other (deeds) which Jesus did which if each one were written down, I suppose the world itself could not contain the books being written.

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ACTS OF THE APOSTLES

1 Indeed the first record[1] I made, O Theophilus, concerning everything which Jesus began both to do and to teach
2 until the day in which He was taken up, having given injunctions to the apostles whom He chose through the Holy Spirit;
3 to whom also He presented Himself living after He suffered by many irrefutable proofs, throughout forty days being seen by them and speaking the (facts) concerning the kingdom of God.
4 And coming together with them (to eat), He instructed them not to depart from Jerusalem, but to wait for the promise of the Father "which (He said) you heard from Me;
5 "because John indeed baptized in water, but you shall be baptized in the Holy Spirit after not many days."
6 Indeed then they coming together with (Him) were asking Him, saying, "Lord, is it at this time you are going to restore the kingdom to Israel?"
7 But He said to them, "It is not for you to know the (general) time or the (exact) period which the Father has placed in His own authority;
8 "but you shall receive power, (with) the Holy Spirit coming upon you, and you shall be My witnesses, both in Jerusalem and in all Judea and Samaria and until the end of the earth."
9 And having spoken these (words), as they were watching He was taken up, and a cloud took Him up from their eyes.
10 And as they were gazing intently into the heaven as He was going, behold two men being clothed in white had stood beside them,
11 and they said, "Men, Israelites, why have you stood looking into heaven? This same Jesus having been received up from you into heaven, thus shall come in the same way as you viewed Him going into heaven."
12 Then they returned into Jerusalem from the mount being called Olivet, which is near Jerusalem a Sabbath day's journey.[2]
13 And when they came into (it), they went up into an upper

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[1]Gr. "λόγος"; lit. "word"

[2]About 5/7 of a mile

room where they were staying, both Peter and John and James and Andrew, Philip and Thomas, Batholomew and Matthew, James (son) of Alpheus and Simon the Zealot and Judas (son) of James.
14 These all were continuing diligently with one spirit in prayer with (the) women and Mary, the mother of Jesus and His brothers.
15 And in these days Peter standing up in the midst of the brethren said, [the crowd numbered together about 120]
16 "Men, brethren, it is necessary that the Scripture be fulfilled which the Holy Spirit spoke before through the mouth of David concerning the one becoming guide to the ones capturing Jesus,
17 "because he was counted among us and obtained a place in this ministry."
18 [This one indeed purchased a field out of the reward of his unrighteousness,[1] and falling headlong burst in the middle, and all his bowels spilled out.
19 And it became known to all those dwelling in Jerusalem, so that that field was called in their own dialect "Akeldema" this is, "Field of Blood."]
20 "For it has been written in the book of Psalms, **'Let his habitation become desolate and let no one dwell in it,'**[2] and **'let another take his position (of oversight).'**[3]
21 "It is necessary of the men having accompanied us in all the time the Lord Jesus went in and out among us,
22 "beginning from the baptism of John until the day in which He was taken up from us, that one of these become a witness of His resurretion with us."
23 And they selected two, Joseph the one being called Barsabbas, who was surnamed Justus, and Matthias.
24 And praying they said, "You Lord, heart knower of all (men), point out whom You have chosen of these two , one
25 "to take the place of this ministry and apostleship, from which Judas defected to go to his own place."
26 And they gave lots to them, and the lot fell upon Matthias and he was added with the eleven apostles.

Acts Chapter Two

1 And when the Day of Pentecost arrived, they all were together in one place.
2 And suddenly a sound came out of heaven as a blowing of a violent wind and it filled the whole house where they were sitting;
3 and there appeared to them tongues like as fire being divided, and (one) sat upon each of them,
4 and all were filled with the Holy Spirit, and began to speak in other tongues even as the Spirit was given to them to speak eloquently.
5 And there were dwelling in Jerusalem Jews, devout men from every nation under heaven.
6 And this sound having happened, the multitude came

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[1]Or "iniguity" [2]Ps. 69:25 [3]Ps. 109:8

together and were confused because each one heard them speaking in his own dialect.
7 And they were amazed and were marvelling saying, "Behold are not all these speaking Galileans?
8 "And how do we each hear in our own dialect in which we were born?
9 "Parthians and Medes and Elamites and the ones living in Mesopotamia, both Judeans and Cappadocians, Pontus and Asia,
10 Phrygia and Pamphylia, Egypt and the parts of Lybya around Cyrene and the Roman visitors,
11 both Jews and proselytes, Cretes and Arabs, we hear them speaking in our own tongues (concerning) the great works of God."
12 And all were amazed and were perplexed, saying one to another, "What would this be?"
13 But others (of a different nature) were making a joke (of it) saying that, "They are drunk on sweet wine."
14 But Peter having stood up with the eleven raised his voice and spoke eloquently, "Men, Judeans and all those dwelling in Jerusalem, let this be known to you and listen carefully to my words,
15 "for these are not drunken as you suppose, for it is (just) the third hour of the day,
16 "but this is that having been spoken through the prophet Joel,
17 '**And it shall be** in the last days, God says **I will pour out from My Spirit upon all flesh, and your sons and your daughters shall prophesy and your young men shall see visions and your elder men shall dream dreams.**
18 '**and even on My male slaves and upon My female slaves in those days I shall pour out from My Spirit,** and they shall prophesy (that)
19 '**I shall give wonders in the heaven** above **and** signs **upon the earth** below, **blood and fire and vapor of smoke;**
20 '**the sun shall be turned into darkness and the moon into blood before that great and glorious day of the lord comes.**
21 '**And it shall be (that) all whoever shall call on the name of the Lord shall be saved.**'[1]
22 "Men, Israelites, you hear these words, Jesus the Nazarene, a man affirmed from God to you by miracles and signs and wonders which also God did through Him in the midst of you, even as you know;
23 "this One in the determined purpose and foreknowledge of God being delivered up through the hands of lawless men, having nailed to a cross, you killed;
24 "Whom God raised up, loosing the torment[2] of death since it was not possible for Him to be held by it.
25 "For David says of Him,'**I foresee the Lord always before me because He is on my right (hand) in order that I not**

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[1]Joel 2:28-32 [2]Lit. "birth pangs"

be shaken.
26 **'On account of this my heart rejoiced and my tongue was made glad and still also my flesh will dwell in hope;**
27 **'because You will not abandon my soul in Hades[1] neither give Your Holy One to see corruption.**
28 **'You made known to me the ways of life, You will fill me with gladness.'[2]**
29 "Men, brethren, let me speak to you with boldness about the patriarch David, that he also died and was buried and his tomb is among us until this day.
30 "Therefore, being a prophet and knowing that God swore to him with an oath (that) out of the fruit of his loin[3] (one would) sit upon his throne,
31 "foreseeing (this), he spoke concerning the resurrection of Christ, that **neither was He abandoned in Hades nor His flesh see corruption.**[4]
32 "This Jesus God raised up of which we all are witnesses.
33 "Therefore, being exalted on the right (hand) of God and having received from the Father the promise of the Holy Spirit He poured out this which you see and hear.
34 "For David did not ascend into the heavens, but he says, **'The Lord said to My Lord, sit upon My right (hand)**
35 **'until whenever I make your enemies the footstool of your feet.'**[5]
36 "Therefore, let all the house of Israel know assuredly that God made Him both Lord and Christ, this Jesus Whom you crucified."
37 Hearing this they were convicted in their heart and said to Peter and the remainder of the apostles, "What shall we do, men, brethren?"
38 And Peter said to them, "You repent and let each of you be baptized[6] upon the name of Jesus Christ for the forgiveness[7] of your sins and you will receive the gift of the Holy Spirit;
39 "for to you is the promise and to your children and to all those far away, whoever the Lord God may call."
40 And with many other words he witnessed thoroughly, and was pleading with them saying, "Be saved from this perverse generation."
41 Indeed, therefore, the ones readily accepting his word were baptized, and there was added (to them) in that day about three thousand souls.
42 And they were continuing diligently in the teaching of the apostles and the fellowship and the breaking of the bread and the prayers.
43 And great fear[7] came on every soul, and many wonders and signs[8] were being done by the apostles.
44 And all the one believing were together and were having

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[1]The unseen abode of souls of the dead. [2]Psalm 16:8-11
[3]Or "descendants" [4]Psalm 16:10 [5]Psalm 110:1 [6]Immersion in water of repentant believer [7]Or "remission"
[8]Or "awe" [9]Or "meaningful miracles"

all things in common.
45 And they were selling their properties and possessions, and distributing them to all according as anyone might have need.
46 And from day to day were continuing diligently with one accord in the temple, and breaking bread from house to house, and were partaking of food with gladness and simplicity of heart,
47 praising God and having favor with all the people. And the Lord was adding[1] together day by day those being saved.

Acts Chapter Three

1 And Peter and John were going up into the temple at the ninth[2] hour of prayer.
2 And a certain man being lame from his mother's womb was being carried whom they were placing daily at the gate of the temple being called Beautiful to ask for gifts of mercy from those going into the temple;
3 who seeing Peter and John being about to enter into the temple was requesting to receive gifts of mercy.
4 But Peter, with John, gazing intently on him said, "Look at us."
5 And the man was paying attention to them, expecting to receive something from them.
6 But Peter said, "I do not have silver or gold, but what I have, this I give to you; in the name of Jesus Christ of Nazareth, rise and walk."
7 And having seized him by his right hand, he raised him; and instantly his feet and ankle bones were strengthened,
8 and leaping up, he stood and was walking, and entered with them into the temple, walking and leaping and praising God.
9 And all the people saw him walking and praising God,
10 and recognizing him that he was the one sitting and (asking for) gifts of mercy at the Beautiful Gate of the temple and they were filled with amazement and excitement at what had happened to him.
11 As he was clinging on to Peter and John, all the people ran to them at the portico being called Solomon's, out of amazement.
12 And Peter beholding, answered to the people, "Men, Israelites, why do you marvel at this, or why do you gaze upon us as if by our own power or godliness we have made him to walk?
13 "**The God of Abraham and Isaac and Jacob, the God of our fathers,**[3] glorified His Servant[4] Jesus, Whom you indeed delivered up and denied in the presence of Pilate, when that one was judging to release (Him);
14 "but you denied the holy and just (One), and asked for a man (who was) a murderer to be granted to you.

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[1]Some mss. add "to the church" [2]3 p.m. [3]Exodus 3:6,15
[4]Or "child"

15 But you killed the Prince[1] of life, Whom God raised up out of the dead, of which we are witnesses.
16 "And upon faith in His name this one whom you behold and you know was strengthened through His name, and the faith which (was) through Him gave to him this wholeness (of body) before all of you.
17 "And now brothers, I know that through ignorance you acted, even as also your rulers.
18 "But what God previously announced through the mouth of all the prophets that His Christ would suffer He thus fulfilled.
19 "Repent therefore and turn around in order for your sins to be wiped out,
20 "so that the times of refreshing may come from the presence of the Lord, and He may send to you the Christ having been before appointed (even) Jesus,
21 "Whom indeed it is necessary that heaven receive until the times of restoration of all which God spoke through the mouth of His holy prophets from the ages.
22 "Moses indeed said that, **'The Lord your God will raise up a prophet out of your brethren like me; you listen to Him according to everything whatever He may say'** to you.
23 **'And it shall be (that) every soul whoever does not listen to that prophet shall be completely cut off out of the people.'**[2]
24 "And all the prophets from Samuel and the ones following whoever spoke also proclaimed this day.
25 "You yourselves are the sons of the prophets and the covenant which God covenanted with your fathers, saying to Abraham, **'And in your seed all the nations of the earth shall be (exceedingly) blessed.'**[3]
26 "To you first God having raised up His Child,[4] sent Him to bless you by turning each one from your wicked ways."

Acts Chapter Four

1 As they were speaking to the people, the priests and the captain of the temple (guard) and the Sadducees stood over them (suddenly),
2 being very disturbed because they[5] were teaching the people and proclaiming the resurrection of the dead in the name of Jesus.
3 And laying hands on them, they put them in custody until the morrow, for it was already evening.
4 But many of those having heard the word believed, and the number of men became about five thousand.
5 And it happened on the morrow that the rulers and the elders and the scribes in Jerusalem gathered together.
6 [And Annas the high priest and Caiaphas and John and Alexander (was there) and whoever was of the family of the high priest.]
7 And standing them in the midst, they were inquiring, "By

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[1]Or "Author" [2]Deut. 18:15,16,19 [3]Gen. 22:18; 26:4
[4]Or "Servant" [5]Peter and John

what power or in what name did you this?"
8 Then Peter, having been filled with the Holy Spirit, said to them, "Rulers of the people and elders,
9 "If we this day are being examined about a good deed done to an infirm man, in what this one was healed,[1]
10 "let it be known to all you and to all the people of Israel that in the name of of Jesus Christ of Nazareth, whom you crucified, whom God raised out of the dead, in this One, this (man) has stood before you healthy.
11 "This One is **'the stone rejected by you the builders, the One becoming the head[2] of the corner.'**[3]
12 "And salvation is not in any other for no other name has been given among men in which it is necessary for us to be saved."
13 And beholding the boldness of Peter and John and considering that they were unlearned and ordinary men, they were marvelling, realizing that they had been with Jesus;
14 and seeing the man having been healed standing there with them, they had nothing to say against (them).
15 But having commanded them to go outside of the Sanhedrin they were discussing with one another;
16 saying, "What shall we do with these men? For indeed that a remarkable (miraculous) sign has been done through them is manifest to all those dwelling in Jerusalem, and we are not able to deny it.
17 "But in order that it may not be further circulated among the people let us strictly warn them no longer to speak about this name to any men."
18 And having called them, they charged them not to discourse about nor teach at all in the name of Jesus.
19 But Peter and John answering said to them, "If it is right in the sight of God to listen to you rather than God, you judge,
20 "for we are not able to stop speaking about what we saw and heard."
21 And having threatened them more, they released them, not finding anything on which to punish them, on account of the people, because all were glorifying God upon what had happened;
22 for the man upon whom this sign of healing was done was more than forty years of age.
23 And being released they went to their own (group) and announced whatever the chief priests and the elders said.
24 And the ones having heard with one accord raised a voice to God and said, "Sovereign Lord, you (are) **'the One making the heaven and the earth and the sea and all that (is) in them,'**[4]
25 "our Father through the Holy Spirit by the mouth of Your servant David having said, **'Why did the gentiles[5] rave**

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[1]Lit. "saved" [2]Or "capstone"/"cornerstone" [3]Psalm 118:22
[4]Ex. 20:11; Ps.146:6 [5]Or "nations"

and the people contrive vanities?
26 **'The kings of the earth stood against, and the rulers gathered together against the Lord and against His Christ.'**[1]
27 "For of a truth in this city Herod and Pontius Pilate with the gentiles and the people of Israel gathered together against Your holy Servant[2] Jesus Whom You anointed,
28 "to do whatever Your hand and Your will foreordained to happen.
29 "And now, Lord, look upon their threats, and give to Your slaves to speak with all boldness Your word,
30 "when You extend Your hand for healing and signs[3] and wonders happen through the name of Your holy Servant[2] Jesus."
31 And they having offered petition, the place in which they were gathered was shaken, and all were filled with the Holy Spirit, and were speaking the word of God with boldness.
32 And the multitude of those believing were of one heart and soul, and no one was saying that his possessions were his own, but all things were common to them.
33 And with great power the apostles were giving witness of the resurrection of the Lord Jesus, and great grace was upon all of them.
34 For no one was needy among them; for as many owners as were possessors of lands or houses were selling (them), and bringing the proceeds of that being sold,
35 and placing at the feet of the apostles; and it was being distributed to each according to whoever was having need.
36 And Joseph, the one having been surnamed Barnabas by the apostles, which is being interpreted son of Comfort,[4] a Levite, a Cyprian by birth,
37 possessing a field, having sold (it), brought the sum of money and placed at the feet of the apostles.

Acts Chapter Five

1 A certain man named Ananias with Sapphira his wife sold property,
2 and held back for himself from the price (of it), his wife having knowledge also (of this), and having brought a certain part, laid it at the feet of the apostles.
3 But Peter said, "Ananias, why did Satan fill your heart to lie to the Holy Spirit and hold back for yourself from the price of the land?
4 "Remaining (unsold) was it not remaining to you(r hands)? And having been sold was it not in your authority? Why then did you put this deed in your heart? You have not lied to man but to God."
5 And Ananias hearing these words died,[5] and great fear

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[1]Psalm 2:1,2 [2]Or "Child" [3]Meaningful miracles
[4]Or "Encouragement" [5]Lit. "soul went out"

came upon all hearing (of this).
6 And the young men arising wrapped him, and carrying him out buried (him).
7 And it happened at about a three hour interim, his wife also entered, not knowing what had happened;
8 and Peter said to her, "Tell me if for so much as this you gave up the land? And she said, "Yes, for so much."
9 Peter said to her, "Why have you agreed together to test the Spirit of the Lord? Behold, the feet of those having buried your husband are at the door and they will take you out (also)."
10 And she fell instantly at his feet and died,[1] and carrying (her) out they buried (her) next to her husband.
11 And great fear came upon the whole church and upon all those hearing these things.
12 And many (miraculous) signs and wonders were being done through the hands of the apostles among the people. And they all were with one accord in Solomon's Portico.
13 And none of the remainder dared to join them, but the people were magnifying them.
14 And more believers in the Lord were being added (to them), a multitude of both men and women,
15 so that they even were carrying out the sick into the streets and placing (them) on cots and pallets in order that when Peter was coming if even his shadow might overshadow some of them.
16 And the multitude was coming together also from the cities around Jerusalem, bearing (the) sick and (those) being defiled by unclean spirits, who were all being healed.
17 And arising the high priest and all the ones with him, being of the sect of the Sadducees, were filled with jealousy,
18 and laid hands on the apostles and placed them in public custody.
19 But an angel of the Lord by night opened the doors of the prison, and leading them out said,
20 "You go and standing in the temple, speak to the people all the words of this life."
21 And having heard they went into the temple at dawn and were teaching. But the high priest and those with him having come, they called together the Sanhedrin, even all the elder leaders of the sons of Israel and sent to the jail to have them brought.
22 But the officers going did not find them in the prison, and having returned they declared
23 saying that, "We found the jail having been closed in all security and the guards standing by the doors, but having opened (the doors), we found no one within.
24 And when the captain of the temple (guard) and the chief priests heard these words they were perplexed concerning

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[1]See note 5, pg. 194

them, what this would become.
25 And someone coming announced to them, "Behold, the men whom you placed in the prison are standing in the temple and teaching the people.
26 Then departing, the captain with the officers brought them, not with force, for they were fearing the people that they might be stoned.
27 And leading them in they stood (them) in the Sanhedrin, and the high priest questioned them
28 saying, "We commanded you with a command not to preach in this name, and behold you have filled Jerusalem with your teaching, and desire to bring upon us the blood of this man."
29 And Peter and the apostles answering said, "It is necessary to obey God rather than man.
30 "The God of our fathers raised Jesus Whom you killed, hanging (Him) on a tree.
31 "God exalted this One as Prince and Savior to His right (hand) to give repentance to Israel and forgiveness[1] of sins.
32 "And we are witnesses of these words and the Holy Spirit which God gave to those obeying Him."
33 And those having heard this were enraged[2] and were determining to kill them.
34 But a certain one in the Sanhedrin, a Pharisee by name Gamaliel, a teacher of the Law, honored among all the people, commanded that they be put outside for a little while.
35 And he said to them, "Men, Israelites, take heed to yourselves what you are about to do to these men.
36 "For before these days Theudas rose up saying he himself was somebody, to whom a number of men were enlisted, about four thousand, and all whoever were persuaded by him were destroyed and they came to nothing.
37 "After this Judas the Galilean rose up in the days of the census and people followed after him; and that one also was destroyed, and all whoever were persuaded by him were scattered.
38 "And now I say this to you, withstand from these men and leave them (alone); because if this purpose or this work be of men, it will be overcome.
39 "But if it is of God we will not be able to overcome them, lest also we be found fighters of God." And they were persuaded by him.
40 And having called the apostles in, beating (them), they commanded (them) not to speak in the name of Jesus and released (them).
41 Indeed, therefore, they were going from the Sanhedrin rejoicing that they were considered worthy to suffer disgrace on behalf of the Name.
42 And every day in the temple and from house to house they

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[1]Or "remission"

[2]Lit. "cut in two"

did not cease teaching and preaching good news[1] (of) Christ Jesus.[2]

Acts Chapter Six

1 And in these days as the disciples were multiplying, a grumbling arose among the Hellenists[3] toward the Hebrews, that their widows were being overlooked in the daily ministry (of food).
2 And the apostles calling together the multitude of the disciples said, "It is not proper for us to neglect the word of God to serve tables.
3 "So brethren, you select from among you seven men being witnessed they are full of the Spirit and wisdom whom we may appoint over this need;
4 "and we will continue diligently in prayer and the ministry of the word."
5 And the word was acceptable before all the multitude, and they chose Stephen, a man full of faith and the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholas, a proselyte of Antioch.
6 And they set them before the apostles, and having prayed, they laid hands upon them.
7 And the word of God was increasing and the number of the disciples in Jerusalem was multiplying exceedingly, and a great crowd of priests were obeying the faith.
8 And Stephen (being) full of grace and power was doing wonders and great signs[4] among the people.
9 But there rose up certain men of the synagogue being called Freedman and of Cyrenians and Alexandrians and the ones from Cilicia and Asia, disputing with Stephen,
10 and they were not able to stand against the wisdom and Spirit with which he was speaking.
11 Then they suborned men saying that, "We heard him saying blasphemous[5] words about Moses and God."
12 And they stirred up the people and the elders and the scribes, and coming upon (him), they seized him and led (him) into the Sanhedrin.
13 And false witnesses stood up saying, "This man does not cease speaking words against this holy place and the Law;
14 "for we heard him saying that Jesus the Nazarene will destroy this place and will change the customs which Moses handed down to us."
15 And all the ones sitting in the Sanhedrin, gazing intently on him, saw his face as the face of an angel.

Acts Chapter Seven

1 The high priest said, "Are these things so?"
2 But he said, "Men, brethren and fathers, listen, the God of glory appeared to our father Abraham being in Mesopotamia before he dwelt in Haran,
3 "and He said to him, **'Go out of your land and your**

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[1]Or "evangelizing" [2]Or "Jesus as Christ"
[3]Non-Palestinian Jews generally speaking Greek
[4]Or "meaningful miracles" [5]Or "scandalous"

relatives, and go into the land which I will show you.'[1]
4 "Then having gone out of the land of Chaldea he dwelt in Haran. And from there after his father died, He removed him into this land in which you now dwell,
5 "and He did not give him an inheritance in it, not even a place (to set) a foot, yet He promised **to give him it as a possession and to his seed after him,**[2] (even though) he had no child.
6 "But God spoke thus that **his seed shall be aliens in another land, and they shall be made slaves and be evilly treated four hundred years;**
7 "and God said, **'I will judge whatever nation in which they are enslaved, and after these things they shall be freed and they shall worship Me in this** place.'[3]
8 "And He gave to him a covenant of circumcision; and thus he begat Isaac and circumcised him on the eighth day, and Isaac (begat) Jacob, and Jacob the twelve patriarchs.
9 "And the patriarchs having been jealous of Joseph sold (him) into Egypt; and God was with him,
10 "and rescued him from all his tribulation, and **gave him grace** and wisdom **before Pharoah king of Egypt, and he established him** (Joseph) **governor over Egypt and his whole house(hold).**[4]
11 **"And a famine came over the whole Egypt and Canaan,**[5] and great tribulation, and our fathers were not finding sustenance.
12 "And Jacob hearing that there was grain in Egypt sent forth first our fathers;
13 "and on the second (visit) Joseph was made known to his brothers, and the family of Jospeh became manifest to Pharoah.
14 "And Joseph having sent, invited his father Jacob and all his relatives (to come to him), seventy-five souls.
15 "And Jacob came down into Egypt, and he and our fathers died,
16 "and they were removed to Shechem and were placed in the tomb which Abraham purchased for a price of silver from the sons of Hamor in Shechem.
17 "But even as the time of the promise was drawing near which God had declared to Abraham, the people increased and were multiplied in Egypt,
18 "until another king arose over Egypt who did not know Joseph.
19 "This one having treated our race deceitfully did evil toward our fathers by making them expose their infants so that they would not survive.
20 "In which time Moses was born, and he was very splendid to God; and he was nourished in his father's house for three months.
21 "And he having been exposed (to die), Pharoah's daughter

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[1]Gen. 12:1 [2]Gen. 12:7 [3]Gen. 15:13,14 [4]Gen. 41:32-44 [5]Gen. 41:54

took him and reared him as her own son.
22 "And Moses was educated in all (the) wisdom of Egypt, and he was powerful in his words and deeds.
23 "And when he was fulfilling forty years of age, it came upon his heart to visit his brethren, the sons of Israel.
24 "And beholding a certain one being treated harmfully, he defended (him), and avenged the one being afflicted,[1] striking the Egyptian.
25 "And he was supposing that his brethren understood that God by his hand was giving them deliverance;[2] but they did not understand.
26 "And on the following day he saw them fighting and tried to reconcile them to peace saying, 'Men you are brothers; why do you harm one another?'
27 "But the one harming his neighbor shoved him away, saying, **'Who appointed you a ruler and judge over us?**
28 **'Do you want to kill me in the same manner you killed the Egyptian?'**[3]
29 "So Moses fled at this remark,[4] and became an alien in the land of Midian where he begat two sons.
30 "And forty years having been fulfilled, **there appeared to him in the wilderness of mount Sinai an angel in flaming fire of a bramble-bush.**[5]
31 "And Moses beholding (it), was marvelling at the sight; and as he was approaching to consider (it) closely, the voice of the Lord came.
32 **'I am the God of your fathers, the God of Abraham and Isaac and Jacob.'**[6] And Moses was trembling, not daring to consider (it) closely.
33 "And the Lord said to him, **'Loose your sandals from your feet, for this place on which you have been standing is holy ground.**
34 **'Beholding I saw the bad treatment of My people in Egypt, and heard their groanings, and I have come down to to deliver them; come now, I will send you into Egypt.'**[7]
35 "This Moses whom they denied saying **'Who appointed you a ruler and judge?'**[3] This one God has sent as a ruler and redeemer with the hand of the angel appearing to him in the bramble-bush.
36 "This one led them out having done wonders and signs in the land of Egypt and in the Red Sea and forty years in the wilderness.
37 "This is the Moses, the one having said to the sons of Israel, **'God shall raise up a prophet like me out of your brethren.'**[8]
38 "This is Moses, the one being in the congregation in the wilderness with the angel speaking to him in mount Sinai, and (with) our fathers, who received the living oracles to give to you,

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[1]Lit. "worn down by labor" [2]Or "salvation" [3]Exodus 2:14
[4]Lit. "word" [5]Exodus 3:2 [6]Exodus 3:6 [7]Exodus 3:5,7
[8]Deut. 18:15

39 "to whom our fathers would not become obedient but also rejected him, and turned (back) their hearts to Egypt,
40 "having said to Aaron, **'Make for us gods who will go before us, for this Moses, who led us out of the land of Egypt, we do not know what became of him.'**[1]
41 "And in those days they made a calf and offered up sacrifices to the idol and rejoiced in the works of their hands.
42 "And God turned (away) and gave them up to worship[2] the hosts of heaven, even as it has been written in the book of the prophets, **'You did not offer to Me victims and sacrifices forty years in the wilderness, did you, house of Israel?**
43 **'And you took up the tabernacle of Molòch and the star of your god Rephan, the images which you made to worship them; and I will transfer you beyond Babylon.'**[3]
44 "The tabernacle of witness was with our fathers in the wilderness, even as the One speaking to Moses commanded it to be made according to the pattern which he had seen,
45 "which also our fathers having received, brought (it) with Joshua into the (land) possessed by the gentiles,[4] whom God drove out from before our face until the days of David,
46 "who found favor before God and asked to build[5] a dwelling place for the God of Jacob.
47 "But Solomon erected a house for Him.
48 "But the Most High does not dwell in hand-made (places), even as the prophet says,
49 **'The heaven is My throne, and the earth the footstool of My feet; what kind of house will you erect for Me, says the Lord, or what place for My relaxation?**
50 **'Did not My hand make all these?'**[6]
51 "Stiffnecked and uncircumcised in hearts and ears, you always resist the Holy Spirit, as your fathers (did) you also (do).
52 "Which of the prophets did not your fathers persecute? And you killed those proclaiming beforehand the coming of the Righteous One Whom you betrayed and became murderers,
53 "who received the Law in ordinances of angels, and you did not keep[7] (it)."
54 And having heard these (words), they were cut[8] in their hearts and gashed their teeth upon him.
55 And being full of the Holy Spirit, gazing intently into heaven, he saw the glory of God and Jesus standing on the right (hand) of God,
56 And he said, "Behold, I see the heavens having been opened and the Son of man standing on the right (hand) of God."
57 And crying out with a great voice they rushed upon him

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[1]Ex. 32:1,23 [2]Or "serve" [3]Amos 5:25-27 [4]Or "nations"
[5]Lit. "find" [6]Isaiah 66:1,2 [7]Or "guard/"obey"
[8]Or "enraged"

with one accord.
58 And casting (him) out of the city, they were stoning him. And the witnesses placed their garments at the feet of a young man being called Saul.
59 And as they were stoning Stephen, he was calling on (the (Lord) saying, "Lord Jesus, receive my spirit."
60 And kneeling he cried out with a great voice. "Lord, do not place this sin against them." And saying this he fell asleep.

Acts Chapter Eight

1 And Saul was consenting to the slaying of him. And on that day a great persecution came upon the church in Jerusalem; and all were dispersed, except the apostles, throughout the countries of Judea and Samaria.
2 And devout men buried[1] Stephen and made great lamentation over him.
3 And Saul was ravaging the church, entering house after house, and dragging the men and women, committed them into prison.
4 Indeed, therefore, the ones having been dispersed went every where, preaching the good news (of) the word.
5 But Philip, having gone down to the city of Samaria, was preaching Christ to them.
6 And the crowd was paying attention[2] with one accord to what was being spoken by Philip when they were hearing, and were seeing the (miraculous) signs which he was doing.
7 For many of the ones having unclean spirits--they[3] were going out, crying with a great voice, and many being paralyzed and lame were being healed.
8 And great joy came upon that city.
9 And a certain man named Simon was previously performing sorcery[4] in the city and amazing the nation of Samaria, saying that he himself was some great one,
10 to whom all from the smallest to the greatest were paying attention saying, "This is the power of god being called Great."
11 And they were paying attention to him because for a long time he had been amazing them with his sorceries.
12 But when they believed Philip preaching good news about the kingdom of God and the name of Jesus Christ, they were being baptized[5] both men and women.
13 And also Simon himself believed, and having been baptized, was continuing diligently with Philip, viewing the signs[6] and great miracles being done, he was amazed.
14 And the apostles in Jerusalem, having heard that Samaria had received the word of God, sent to them Peter and John
15 who, having come down, prayed concerning them that they might receive the Holy Spirit;
16 for He not yet had fallen upon anyone, but only having

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[1]Lit. "recovered body-arranged burial" [2]Or "taking heed" [3]unclean spirits [4]Lit. "magic" [5]Immersion of penitant believer. [6]Or "meaningful miracles"

been baptized[1] in the name of the Lord Jesus, they were were posssesing (Him).[2]
17 Then they[3] laid hands on them, and they were receiving the Holy Spirit.
18 And Simon beholding that through the laying on of the hands of the apostles the Spirit was given, offered them money
19 saying, "Give to me this authority in order that upon whomever I lay my hands they may receive the Holy Spirit."
20 But Peter said to him, "May your silver be with you in destruction, because you supposed to obtain the (free) gift of God through money.
21 "You do not have part nor place in this word for your heart is not proper before God.
22 "Repent therefore of this evil of you, and petition the Lord if then the schemes of your heart shall be forgiven to you.
23 "For I see that you are in the gall of bitterness and the bond of unrighteousness.[4]"
24 And Simon answering said, "You petition the Lord on my behalf, so that nothing which you have said may come upon me."
25 Then indeed they,[3] having witnessed thoroughly, and having spoken the word of the Lord, were returning to Jerusalem, preaching the good news in many villages of the Samaritans.
26 And an angel of the Lord spoke to Philip saying, "Arise and go down south upon the road going down from Jerusalem to Gaza;" [this is wilderness.]
27 And arising, he went; and behold a man of Ethiopia, a eunuch, an official of Queen Candace of Ethiopia who was over all her treasury, who had come worshipping in Jerusalem,
28 and was returning and sitting in his chariot and reading the prophet Isaiah.
29 And the Spirit said to Philip, "Go to this chariot and join company with (it)."
30 And running forward Philip heard him reading Isaiah the prophet and said, "Indeed, then, do you understand what you are reading?"
31 And he said, "For how would I be able unless someone will quide me?" And he invited Philip to come up and sit with him.
32 And the passage of Scripture which he was reading was this: **"He was led as a sheep to slaughter and as a lamb before his shearer is silent, thus He did not open His mouth.**
33 **"In His humiliation His justice was taken away; who can declare His generation[5] because His life was taken from**

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[1]See Acts 2:38; 5:32 [2]The Holy Spirit [3]Peter and John
[4]Or "iniguity" [5]Or "His descendants"

Him."[1]

34 And the eunuch answering Philip said, "I beg you (to tell me) concerning whom does the prophet say this? Concerning himself or some different person.?"

35 And Philip opening his mouth and beginning from this Scripture preached[2] to him Jesus.

36 And as they were going down the road, they came upon some water, and the eunuch said to him, "Behold, water; what prevents me to be baptized?"

37 [And Philip said to him, "If you believe out of your whole heart, it is right (to do so)." And answering he said, "I believe Jesus Christ to be the Son of God."][3]

38 And he commanded the chariot to stand, and they went down into the water, both Philip and the eunuch, and he baptized him.

39 And when they came up out of the water, the Spirit of the Lord carried away Philip and the eunuch did not see him any more; for he was going on his way rejoicing.

40 And Philip was found in Azotus, and going through, he was preaching the good news in all the cities until he came to Ceasarea.

Acts Chapter Nine

1 But Saul still breathing out threat and murder upon the disciples of the Lord, having gone to the high priest,

2 asked from him letters to the synagogues in Damascus, so that if he might find any being of the Way, both men and women, binding (them), he might bring (them) to Jerusalem.

3 And it happened that as he was going, he drew near to Damascus, and suddenly a light out of heaven flashed brightly round about him,

4 and falling upon the ground, he heard a voice saying, to him, "Saul, Saul, why do you persecute Me?"

5 And he said, "Who are you lord?" And He said, "I am Jesus Whom you are persecuting.

6 "But arise and go into the city, and it shall be told to you what it is necessary for you to do."

7 But the men traveling with him had stood speechless, hearing indeed the voice,[4] but seeing no one.

8 And Saul rose up from the ground and having opened his eyes, was seeing nothing; and leading him by the hand, they brought him into Damascus.

9 And he was three days not seeing, and he did not eat nor drink anything.

10 And there was in Damascus a certain disciple named Ananias, and the Lord said to him in a vision, "Ananias." And he said, "Behold, I (am here), Lord."

11 And the Lord said to him, "Ananias, go to the street being called Straight and seek in the home of Judas, a

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[1]Isaiah 53:7,8 [2]Or "evangelize" - "preach good news"
[3]Not in older mss. but quoted early by Irenaeus (A.D. 170).
[4]Or "sound"

man named Saul of Tarsus; for behold he is praying,
12 "and he saw in a vision a man named Ananias coming in and laying hands on him so that he might recover sight."
13 And Ananias answered, "Lord, I have heard from many concerning this man how much evil he did to your saints in Jerusalem.
14 "And he has come here with authority from the chief priests to bind all those calling upon Your name."
15 And the Lord said to him, "Go, because this one is a chosen agent[1] to Me to bear My name before both gentiles and kings, and to sons of Israel;
16 "for I will demonstrate to him how much it is necessary for him to suffer on behalf of my name."
17 And Ananias went and entered into the home, and laying his hands upon him, said, "Brother Saul, the Lord Jesus Who appeared to you on the road by which you were coming, has sent me, so that you might recover sight and be filled with the Holy Spirit."
18 And immediately there fell from his eyes as scales and he recovered sight, and arising was baptized,[2]
19 and having taken food, he was strengthened. And he was with the disciples in Damascus several days.
20 And immediately in the synagogues he was preaching Jesus that He was the Son of God.
21 And all those hearing him were amazed and were saying, "Is not this the one making havoc of the ones calling on this Name in Jerusalem, and he had come here in order that he might bind them and bring (them) to the chief priests?"
22 But Saul was becoming more able and was confusing the Jews dwelling in Damascus, (systematically) proving that this (Jesus) is the Christ.
23 And as considerable days were fulfilled, the Jews plotted together to kill him.
24 But their plot was known to Saul. And they also were guarding closely the gates (of the city) both day and night so that they might destroy him.
25 But his disciples taking (him) at night, let him down through the (city) wall, lowering (him) in a basket.
26 And arriving in Jerusalem he attempted to join with the disciples; and all were fearful of him, not believing that he is a disciple.
27 But Barnabas taking it upon himself, led him to the apostles and related (fully) to them how he saw the Lord on the road, and that He spoke to him, and how in Damascus he boldly spoke out for the name of Jesus.
28 And he was with them going in and out of Jerusalem boldly speaking out for the name of the Lord,
29 both speaking to and disputing with the Hellenists; but they were attempting to kill him.
30 But the brethren learning about (this) took him to

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[1]Lit. "vessel"

[2]An immersion in water

Caesarea and sent him off to Tarsus.
31 Indeed therefore the church was having peace throughout all Judea and Galilee and Samaria, and being built up,[1] was going forward in the fear of the Lord and comforted by the Holy Spirit, it was multiplying.
32 And it happened as Peter was going throughout every place, he came also to the saints living in Lydda.
33 And he found a certain man named Aeneas lying on (his) pallet eight years, who was a paralytic.
34 And Peter said to him, "Aeneas, Jesus Christ heals you; rise up, and fold up your pallet for yourself," and he arose immediately.
35 And all the ones dwelling in Lydda and Sharon saw him, who turned to the Lord.
36 And in Joppa there was a certain disciple named Tabitha, which being interpreted is saying Dorcas;[2] she was full of good works and charity which she was doing.
37 And it happened in those days she became sick and died; and washing her they placed her in an upper room.
38 Joppa being near Lydda, the disciples having heard that Peter is in it, sent two men to him, pleading, "Do not hesitate to come to us."
39 And Peter having arisen went with them, whom when he arrived, they brought into the upper room, and all the widows stood by him, crying and showing (him) tunics and garments Dorcas was making being with them.
40 But Peter sent all out and falling on his knees, prayed, and turning to the body said, "Tabitha, arise." And she opened her eyes and having seen Peter she sat up.
41 And giving her a hand he raised her, and calling the saints and widows presented her living.
42 And it became known throughout the whole of Joppa, and many believed on the Lord.
43 And it happened he remained several days in Joppa with a certain Simon, a tanner.

Acts Chapter Ten

1 And (there was) in Caesarea a man named Cornelius, a centurion of the regiment being called Italian,
2 a devout man and fearing God with all his house, doing much charity to the people and petitioning God constantly.
3 He saw in a vision plainly around the ninth[3] hour an angel of God coming to him and saying to him, "Cornelius!"
4 And gazing intently on him and becoming frightened, he said, "What is it, Lord?" And he said to him,"Your prayers and your charity have come up as a memorial before God.
5 "And now send men to Joppa and and summon a certain Simon, the one being surnamed Peter;
6 "this one is lodging with a certain Simon the Tanner, whose home is beside the sea."
7 And when the angel speaking to him departed, calling two of the household servants and a devout soldier of those

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[1]Or "edified" [2]Means "Gazelle" [3]3 p.m.

continuing diligently with him,
8 and having explained everything to them, he sent them to Joppa.
9 And on the morrow as those (men) were traveling on the road and were coming near the city, Peter went up upon the housetop to pray about the sixth hour.[1]
10 And he became hungry and was wanting to eat; but as they were preparing (a meal) a trance came upon him,
11 and he views the heaven having been opened and an object coming down like a great sheet being lowered by four corners to the earth,
12 in which were all the four footed (animals) and reptiles of the earth and birds of heaven.
13 And a voice came to him, "Arise Peter, slay and eat."
14 But Peter said, "May it not be so, Lord, because I never yet ate anything unholy[2] or unclean.
15 And a voice again the second time (said) to him, "What God cleansed you should not call unholy."[2]
16 This happened three times, and immediately the object was taken into heaven.
17 And as Peter was perplexed within himself as to what this vision might be which he saw, behold, the men having been sent by Cornelius, having asked around for Simon's home, stood at the door.
18 And calling out they inquired if Simon the one surnamed Peter was a guest there.
19 And while Peter was deliberating thoroughly concerning the vision, the Spirit said to him, "Behold, three[3] men are seeking you.
20 "But arising go down and go with them, doubting nothing because I sent them."
21 And going down Peter said to the men, "Behold, I am whom you are seeking. What is the reason for which you came?"
22 And they said, "Cornelius, a centurion, a righteous man and fearing God as being witnessed by the whole nation of Jews, was instructed by a holy angel to summon you to his house and to hear words from you."
23 Then he invited them to be his guests. And on the morrow arising, he went forth with them, and certain of the brethren from Joppa went with him.
24 And on the morrow he entered into Caesarea and Cornelius was expecting them, having called together his relatives and close friends.
25 And it happened when Peter entered, Cornelius, meeting him, falling at (his) feet worshipped (him).
26 But Peter raised him up, saying, "Stand up, I myself am also a man."
27 And conversing with him, he entered and finds many having come together.
28 And he said to them, "You yourselves well know how it is unlawful for a man, a Jew, to join with or to keep

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[1]Noon [2]Lit. "common" [3]Some mss. have "two"

company with a foreigner; and God showed me not to call any man unholy or unclean.
29 "Wherefore then without objection I came being summoned. I inquire therefore for what reason[1] did you summon me?"
30 And Cornelius said, "From four days (ago) until this hour, I was at the ninth hour[2] praying in my house, and behold, a man stood before me in bright apparel,
31 "and he says, 'Cornelius, your prayer was heard and your charity remembered before God.
32 'Send therefore to Joppa and call for Simon who is surnamed Peter; this one is a guest in the home of Simon a tanner beside the sea.'
33 "At once therefore I sent to you, and you did well being here present. Now therefore we all are here present before God to hear everything having been commanded to you by the Lord."
34 And opening his mouth Peter said, "Upon a truth I perceive that God does not show partiality (to anyone)
35 "but in every nation the one fearing Him and working righteousness is acceptable to Him.
36 "The word which He sent to the sons of Israel preaching good news of peace through Jesus Christ, [this One is Lord of all]
37 "you yourselves know, the word having come throughout the whole of Judea, beginning from Galilee after the baptism which John proclaimed,
38 "Jesus from Narareth, how God anointed Him with the Holy Spirit and power, Who went about doing good and healing all the ones being subjected by the power of the devil, because God was with Him.
39 "And we are witnesses of all which He did in the country of the Jews and Jerusalem, Whom also they killed, hanging (Him) on a tree.
40 "This One God raised up on the third day, and granted Him to become manifest,
41 "not to all people but to witnesses having been chosen beforehand by God, to us, who ate with and drank with Him after He rose from the dead.
42 "And He commanded us to preach to the people and to witness thoroughly that this is the One having been ordained by God as judge of the living and the dead.
43 "To this all the prophets witness (that) all the ones believing in Him, through His name, receive forgiveness of sins."
44 While Peter was still speaking these words the Holy Spirit fell upon all those hearing the word,
45 and the believers, out of circumcision, who came with Peter were amazed that even upon gentiles the gift of the Holy Spirit was poured out;
46 for they were hearing them speaking in tongues and magnifying God. Then Peter asked,

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[1]Gr. "λόγος" - word

[2]3 p.m.

47 "No one is able to forbid water that these be not baptized who received the Holy Spirit even as we, can one?"
48 And he directed them to be baptized in the name of Jesus Christ. Then they requested him to remain certain days.

Acts Chapter Eleven

1 But the apostles and the brethren being at Jerusalem heard that the gentiles also received the word of God.
2 And when Peter went up to Jerusalem, those out of circumcision censured him,
3 saying that, "You went in with uncircumcised men and ate with them."
4 But Peter began explaining to them in order saying,
5 "I was in the city of Joppa praying and saw a vision in a trance, a certain object coming down like a great sheet, being lowered out of heaven by four corners, and it came till (reaching) me.
6 "Gazing intently I was considering (it) closely and saw four footed (animals) of the earth and wild beasts and reptiles and birds of heaven.
7 "And I heard also a voice saying to me, 'Arise, Peter slay and eat.'
8 "But I said, 'May it not be so, Lord, because never has anything unholy or unclean entered my mouth.'
9 "But a voice answered the second time out of heaven, 'What God cleansed you should not call unholy.'
10 "And this happened three times and everything was again pulled up into heaven.
11 "And behold at once three men arrived at the home in which I was, having been sent from Caesarea to me.
12 "And the Spirit said to me, 'Go with them nothing doubting.' And these six brethren went with me and we went into the man's house.
13 "And he declared to us how he saw the angel in his house standing and saying, 'Send to Joppa and summon Simon the one being surnamed Peter,
14 'who will speak words to you by which you shall be saved and all your house (hold).'
15 "And as I began to speak the Holy Spirit fell upon them as also upon us in the beginning.
16 "And I remembered the word of the Lord as He was saying, 'John indeed baptized in water, but you yourselves shall be baptized in the Holy Spirit.'
17 "If therefore God gave the same gift to them as also to us having believed upon the Lord Jesus Christ, how was I able to thwart God?"
18 And having heard this, they were silent and glorified God, saying, "Therefore, God also has given repentance to life to the gentiles."
19 Therefore, indeed, the ones being dispersed from the tribulation coming upon Stephen went abroad as far as Phoenicia and Cyprus and Antioch, speaking the word to

no one except Jews only.
20 But there were certain men of Cyprus and Cyrene, who going to Antioch, were speaking also to the Greeks, preaching the good news (about) the Lord Jesus.
21 And the hand of the Lord was with them, and a great number believing turned to the Lord.
22 And the word concerning them was heard in the ears of the church being in Jerusalem, and they sent out Barnabas to Antioch;
23 who arriving and beholding the grace of God, rejoiced, and was encouraging all with determination of heart to remain steadfast to the Lord,
24 because he was a good man and full of the Holy Spirit and faith and a considerable crowd was added to the Lord.
25 And he went out to Tarsus to seek for Saul,
26 and finding him, brought him to Antioch. And it happened that they[1] were gathered together with them[2] a whole year in the church and taught a considerable crowd and called the disciples Christians first in Antioch.
27 And in these days prophets went down from Jerusalem to Antioch;
28 and one of them named Agabus arising signified through the Spirit a great famine was about to come upon the whole inhabited earth; which happened during (the reign) of Claudius.
29 And any of the disciples as were prosperous, each of them determined to send for the ministration of the brethren dwelling in Jerusalem;
30 which also they did having sent forth to the elders by the hands of Barnabas and Saul.

Acts Chapter Twelve

1 And about that time Herod the King laid hands on certain ones from the church to do them evil.
2 And he killed James the brother of John with a sword.
3 And seeing that this was pleasing to the Jews, he proceeded to capture also Peter [but it was the days of Unleavened Bread],
4 whom having captured, he placed in prison, delivering him to four quaternions[3] of soldiers to guard him, determining after Passover to bring him out before the people.
5 Therefore, indeed, Peter was kept in prison; but prayer was being made earnestly by the church to God for him.
6 But when Herod was about to bring him out, that night Peter was sleeping between two soldiers being bound with two chains, and guards before the doors were keeping the prison.
7 And behold an angel of the Lord appeared (suddenly) and a light shown in the building; and striking Peter's side, raised him, saying, "Arise in haste," and his chains fell off his hands.

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[1]Barnabas and Saul [2]The disciples [3]A squad of four soldiers

Acts 12:8 - 23

8 And the angel said to him, "Clothe yourself and put on your sandals." And he did thus. And he says, "Put your cloak about you and follow me."
9 And having gone out, he was following and he did not know that what was being done by the angel was true, but was supposing that he was seeing a vision.
10 But having gone through the first and second guard, they came to the iron gate bringing into the city, which opened automatically to them, and having gone out they went by one street, and immediately the angel departed from him.
11 And Peter, coming to himself, said, "Now I know truly that the Lord sent forth his angel and delivered me out of the hand of Herod and all the expectations of the people of the Jews."
12 And realizing (this) he went to the home of Mary the mother of John, the one being surnamed Mark, where many were gathered together and were praying.
13 And when he knocked on the door of the gate, a maid servant named Rhoda came to (it) to answer;
14 and recognizing Peter's voice from joy, she did not open the gate, but running declared that Peter stood before the gate.
15 But they said to her, "You are speaking madness." But she continued definitely asserting that it was so. But they were saying "It is his angel."
16 But Peter continued knocking; and having opened, they saw him and were amazed.
17 And motioning with his hand to be silent he declared in full to them how the Lord led him out of the prison and said, "Report to James and the brethren these (events)." And having gone out, he went to another place.
18 And when day came there was no little disturbance among the soldiers as to what happened to Peter.
19 And Herod having searched for him and not finding (him), having examined the guards, commanded that they be led away (to be killed); and having gone down from Judea to Caesarea, he stayed (there).
20 And he was furiously angry with those of Tyre and Sidon; but with one accord they came to him and having persuaded Blastus the chamberlain of the king (to assist them), they were seeking peace because their country was fed by the king's.
21 And on an appointed day Herod, having been clothed in royal apparel and sitting upon the judgment seat was delivering a public oration to them.
22 And the mob continued calling out, "It is a voice of God not man."
23 And instantly an angel of the Lord struck him since he did not give glory to God, and being eaten by worms, he died.[1]

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[1]Lit. "soul went out"

24 But the word of God was increasing and multiplying.
25 And Barnabas and Saul returned from Jerusalem, having completed their ministry, taking with them John being surnamed Mark.

Acts Chapter Thirteen

1 And there was in the church being in Antioch prophets and teachers: both Barnabas and Simeon the one being called Niger, and Lucius the Cyrenian, and Manean, brought up[1] with Herod the tetrarch, and Saul.
2 And as they were serving the Lord and fasting, the Holy Spirit said, "Separate now to Me Barnabas and Saul for the work to which I have called them."
3 Then fasting and praying and laying hands on them they sent (them) away.
4 So then, having been sent out by the Holy Spirit, they went down to Seluecia, and from there sailed to Cyprus.
5 And being in Salamis, they were proclaiming the word of God in the synagogues of the Jews; and they had John (Mark) as a (menial) servant.
6 And having gone through the whole island as far as Paphos, they found a certain magician, a Jewish false prophet, whose name (was) Bar-Jesus,
7 who was with the proconsul, Sergius Paulus, a rational man. This one, summoning Barnabas and Saul, was seeking to hear the word of God;
8 but Elymas the magician [for such was the interpretation of his name] was opposing them, seeking to turn away the proconsul from the faith.
9 But Saul [who is also Paul], being full of the Holy Spirit, gazing intently on him
10 said, "O (you) full of every deceit and every villainy, son of the devil, enemy of all righteousness, will you not stop turning away from the right ways of the Lord?
11 "And now behold the hand of the Lord is upon you and you shall be blind, not seeing the sun for a time." And instantly a mist and darkness fell upon him, and he was going around seeking someone to lead him by the hand.
12 Then the proconsul seeing what had happened believed, being astonished by the teaching of the Lord.
13 Those accompanying Paul having set sail at Paphos, came to Perga in Pamphylia; and John (Mark) departing from them, returned to Jerusalem.
14 And they, going through from Perga arrived at Antioch of Pisidia, and entering into the synagogue on the Sabbath day, sat down.
15 And after the reading of the Law and the prophets, the synagogue ruler sent to them, saying, "Men, brethren, if any among you has a word of exhortation for the people, you speak.
16 And Paul arising and motioning with his hand said. "Men, Israelites, and those fearing God, listen.

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[1]Lit. "nourished"

Acts 13:17 - 34

17 "The God of this people, Israel, chose our fathers, and lifted up the people during their sojourn in Egypt, and with an uplifted arm led them out of it,
18 "and about forty years He endured their conduct in the wilderness.
19 "And having destroyed seven nations in the land of Canaan, He divided the land as an inheritance for them,
20 "as about four hundred and fifty years. And after these (events) He gave them judges until Samuel the prophet.
21 "And then they asked for a king, and God gave to them Saul, son of Kish, a man of the tribe of Benjamin, (for) forty years.
22 "And having removed him, He raised up David for them as king, to whom also having witnessed, he said, '**I found David, the son of Jesse, a man after my heart**[1] who will do all my will.'
23 "From the seed of this one, according to (the) promise, God brought to Israel a Savior, Jesus.
24 "John having previously proclaimed before the fact[2] of His entrance, a baptism of repentance to all the people of Israel.
25 "And as John completed his course,[3] he was saying, 'What do you consider me to be? I am not (He); but behold, He comes after me of Whom I am not worthy to loosen the sandals of His feet.'
26 "Men, brethren, sons of the family of Abraham and the ones fearing God among you, to you the word of this salvation was sent out.
27 "For those dwelling in Jerusalem and their rulers not knowing, and (not) hearing the voices of the prophets being read every Sabbath after Sabbath, condemning (Him), fulfilled (them),
28 "and finding not one reason for death, they asked Pilate to destroy Him;
29 "and when they had finished everything having been written concerning Him, taking Him down from the tree, they placed Him in a tomb.
30 "But God raised Him up out of the dead;
31 "Who was seen many days by those having gone down with Him from Galilee to Jerusalem, who now are His witnesses to the people.
32 "And we preach good news to you, the promise having come to the fathers,
33 "that God fulfilled this (promise) to us, their children, having raised up Jesus, as also it has been in the the second Psalm, '**You are My Son, this day I have begotten you.**'[4]
34 "That He raised Him out of the dead, no more being about to return to corruption, thus He has spoken that, '**I will give to you the holy and faithful (mercies) of David**'[5]

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[1] 1 Sam.13:14 [2] Lit. "face" [3] Lit. "race" metaphor for a life career; cf. 2 Tim.4:7 [4] Ps.2:7 [5] Isaiah 55:3

35 "Wherefore also in another (Psalm) it says, '**You will not give Your holy One to see corruption.**'[1]
36 "For David indeed, having served his own generation for the purpose of God, fell asleep and was buried with his fathers and saw corruption.
37 "But Whom God raised from the dead did not see corruption.
38 "Therefore, be it known to you, men, brethren, that by this One forgiveness of sins is proclaimed to you,
39 "and from all (shortcomings) of which you were not able by the Law to be justified[2]; in this One everyone who believes is justified.[3]
40 "Take heed, therefore that everything having been spoken in the prophets does not come (upon you).
41 'Behold, (you) the ones despising, and marvel and vanish because I work a work in your days, a work which you will absolutely not believe, (even) if someone declare it to you.'"[4]
42 And when they[5] were leaving, they[6] were pleading (with them) to speak these words to them on the following Sabbath.
43 The synagogue being dismissed[7]; many of the Jews and the worshipping proselytes followed Paul and Barnabas, who speaking to them, were persuading them to continue in the grace of God.
44 And on the coming Sabbath almost all the city were gathered together to hear the word of the Lord.
45 But the Jews seeing the crowds were filled with jealousy and were contradicting the (words) being spoken by Paul, (and) were slandering[8] (him).
46 Both Paul and Barnabas, speaking boldly, said, "It was necessary that the word of God first be spoken to you; since you reject it and do not judge yourselves worthy of eternal life, behold we turn to the gentiles.
47 "For thus the Lord has commanded us, '**I have placed you as a light for the gentiles that you be for salvation to the end of the earth.**'"[9]
48 And the gentiles hearing, were rejoicing and glorifying the word of the Lord, and as many as had determined themselves for eternal life believed.
49 And the word of the Lord spread throughout the whole country.
50 But the Jews agitated the worshipping, well respected women and the leading[10] men of the city, and stirred up a persecution against Paul and Barnabas and cast them out of their boundaries.
51 But they, shaking off the dust of their feet on them came to Iconium.

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[1]Ps. 16:10 [2]Means "declared righteous" [3]In Greek first part of vs.39 is in vs.38 [4]Hab.1:5 [5]Paul and Barnabas [6]The people [7]Lit. "broken up [8]Lit. "blaspheming" [9]Isaiah 49:6 [10]Lit. "first"

52 And the disciples were being filled with joy and the Holy Spirit.

Acts Chapter Fourteen

1 And it happened in Iconium that as usual they entered into the synagogue of the Jews and spoke thus so that a large multitude of both Jews and Greeks believed.
2 But the Jews being unpersuaded stirred up and made evil the souls of the gentiles against the brethren.
3 Indeed, therefore they continued a considerable time speaking boldly with the Lord witnessing to the word by His grace, giving (miraculous) signs and wonders to be done through their hands.
4 But the multitude of the city was divided, and some were indeed with the Jews but others with the apostles.
5 And when a project was made by both the gentiles and the Jews with their rulers to treat (them) shamefully and to stone them,
6 they became aware (of it), and fled into the cities of Lycaonia, Lystra and Derbe and the surrounding country,
7 and there they were preaching the gospel.[1]
8 And in Lystra a certain man sat unable (to use) his feet, lame from his mother's womb, who had never walked.
9 This one heard Paul speaking, who gazed intently on him seeing that he has faith to be saved,
10 said with a great voice, "Stand up erect on your feet." And he leaped up and started walking.
11 And the crowds seeing what Paul did raised their voice, saying in (the) Lycaonian (language), "The gods having become like men have come down to us."
12 And they were calling Barnabas, Zeus and Paul, Hermes since he was the leading speaker.
13 And the priest of Zeus, the (temple) being before the city (gates), brought bulls and garlands to the gates, with the crowds he was desiring to offer sacrifice (to them).
14 But the apostles Barnabas and Paul having heard, tearing their garments, rushed out into the crowd, crying out
15 and saying, "Men, why are you doing these (acts)? We are men of like passions as you and preach the gospel to you (that) you might turn from these futilities to the living God, **Who made the heaven and the earth and the sea and everything that is in them;**[2]
16 Who in the preceeding generations allowed all nations to go their own ways;
17 even so He did not leave Himself without a witness (by) doing good, giving to you rain from heaven and times of fruitbearing, filling your hearts with food and gladness.
18 Even saying these (words) they scarcely restrained the crowds to not offer sacrifice to them.
19 But Jews came from Antioch and Iconium and having persuaded the crowds and having stoned Paul, they were

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[1]Lit. "evangelizing"

[2]Psalm 147:8

dragging him outside the city, supposing him to be dead.
20 But the disciples having gathered around him, arising he went into the city. And on the morrow he went with Barnabas to Derbe.
21 And preaching the gospel in that city, and making considerable (number of) disciples, they returned to Lystra and to Iconium and to Antioch,
22 strengthening the souls of the disciples, encouraging them to remain in the faith and that through much tribulation it is necessary for us to enter into the kingdom of God.
23 And in every church they were having elders chosen[1] for them, (and) with prayer and fasting set them[2] apart to the Lord in whom they had believed.
24 And going through Pisidia they came to Pamphylia,
25 And having spoken the word in Perga, they went down to Attalia.
26 And from there they sailed to Antioch, where they had been committed[3] by the grace of God to the work which they fulfilled.
27 And having arrived and gathering the church together they reported whatever God did with them and that He opened the door of faith to the gentiles.
28 And they stayed no little time with the disciples.

Acts Chapter Fifteen

1 And certain ones coming down from Judea were teaching that except you be circumcised in the custom of Moses, you are not able to be saved.
2 And no little opposition and dispute happening with Paul and Barnabas, it was determined for Paul and Barnabas and certain others of them to go up to the apostles and elders in Jerusalem concerning this disputation.
3 They indeed therefore being sent forth by the church were going through both Phoenicia and Samaria, reporting fully the conversion of the gentiles and were bringing great joy to all the brethren.
4 And having arrived in Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported whatever God did with them.
5 But certain ones of the sect of the Pharisees having been believers, stood forth saying that it is necessary to circumcise them[4] and to command (them) to keep the Law of Moses.
6 And the apostles and the elders were assembled to see about this issue.[5]
7 And (after) much dispute was happening, Peter arising said to them, "Men, brethren, you know exactly that from earlier days among you God chose through my mouth for the gentiles to hear the word of the gospel and believe.
8 And God the heart-knower witnessed to them, giving the

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[1]Lit. "elected by a show of hands" [2]the elders
[3]Lit. "given over" [4]gentiles [5]Lit. "word"

Holy Spirit even as also to us,
9 "and was not discriminating any way between us and them.
10 "Now therefore why do you test God, placing a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?
11 "But we believe that through the grace of the Lord Jesus we are saved even as those also in the same manner."
12 And the multitude was silent, and were hearing Barnabas and Paul relating whatever (miraculous) signs and wonders God did among the gentiles through them.
13 And after they were finished,[1] James answered saying, "Men, brethren, hear me,
14 "Simeon related how God first visited to take out of the gentiles a people for His name.
15 "And the words of the prophets agree with this, even as it has been written,
16 '**After these (days) I will return, and will rebuild the fallen tabernacle of David, and I will rebuild the ruins of it and I will restore it,**
17 '**so that the rest of men may seek the Lord, and all the gentiles upon whom My name has been called upon them, says the Lord doing these (deeds),**'[2]
18 '**being known from ages.**'[3]
19 "Wherefore I judge that we do not disturb those from among the gentiles turning to God,
20 "but write to them that they should abstain from pollutions of idols and fornication[4] and that strangled and blood.
21 "For Moses from ancient generations has in city after city those preaching him in the synagogues, being read every Sabbath."
22 Then it was pleasing to the apostles and the elders and to the whole church, choosing men out of them to send to Antioch with Paul and Barnabas, Judas being called Barsabbas and Silas, leading men among the brethren,
23 having written by their hand, "The apostles and the elder brethren to the brethren among the gentiles in Antioch and Syria and Cilicia, greetings.
24 "Since we heard that certain ones out of us having come, troubled you with words upsetting your souls, to whom we did not give commandment,
25 "it seemed pleasing to us, being of one accord, having chosen men to send to you with our beloved Barnabas and Paul,
26 "men having given up their lives[5] on behalf of the name of our Lord Jesus Christ.
27 "We have sent therefore Judas and Silas, and they will declare the same by word (of mouth).
28 "For it seemed pleasing to the Holy Spirit and us to place upon you no more burden than these necessities,

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[1]Lit. "were silent" [2]Amos 9:11,12 [3]Isaiah 45:21
[4]Any sexual immorality [5]Lit. "souls"

29 "abstain from sacrifices to idols and blood and things strangled and fornication; from which keeping yourselves away, you will do well. Farewell."
30 Indeed therefore, having been dismissed, they went down to Antioch; and gathering together the multitude they delivered the epistle;
31 and reading it they rejoiced upon the exhortation.
32 And both Judas and Silas, being themselves prophets, through many words exhorted and strengthend the brethren.
33 And having spent (some) time (here), they were dismissed with peace from the brethren (to go) to those having sent them.
34 [But it seemed good for Silas to remain there.][1]
35 But Paul and Barnabas were staying in Antioch teaching and preaching the word of the Lord, also with many others.
36 And after certain days Paul said to Barnabas, "Having returned then let us visit the brethren at every city in which we proclaimed the word of the Lord, (and see) how they have (done)."
37 but Barnabas was wanting to take with them also John, the one being called Mark;
38 but Paul was considering it not right to take with them this one, (he) having deserted from them from Pamphylia and not going on with them to the work.
39 And there came a sharp contention so that they separated from one another, and Barnabas taking Mark sailed off to Cyprus.
40 But Paul having chosen Silas went out, having been committed to the grace of the Lord by the brethren,
41 and went through Syria and Cilicia strengtheng the churches.

Acts Chapter Sixteen

1 And they arrived in Derbe and Lystra. And behold there was there a certain disciple named Timothy, a son of a Jewish woman of faith and a Greek father,
2 who was witnessed to by the brethren in Lystra and Iconium.
3 Paul desired this one to go with him, and taking, circumcised him on account of the Jews being in those places, for everyone knew that his father was Greek.
4 And as they were going through the cities, they were delivering to them the degrees[2] to be kept having been determined by the apostles and elders in Jerusalem.
5 Indeed therefore, the churches were being strengthened in the faith, and were increasing in number day after day.
6 And they went through the country of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.
7 And having come near Mysia, they were trying to go into

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[1]Not in older mss.

[2]Lit. "dogmas"

Bithynia and the Spirit of Jesus did not allow them.
8 And passing by Mysia they went down to Troas.
9 And a vision during the night appeared to Paul, a certain man of Macedonia was standing and pleading with him, saying, "Come over into Macedonia and help us."
10 And when he saw the vision, immediately we sought to go out into Macedonia, concluding that God had called to us to evangelize[1] them.
11 And having set sail from Troas, we ran a straight course to Samothrace, and the next day to Neapolis,
12 and from there to Philippi, which is (the) first city of the district of Macedonia, a Roman colony. And we were staying in this city certain days.
13 And on the Sabbath day we went out of the gate beside the river[2] where we supposed there was a (place) of prayer, and having sat down we spoke to the women having come together (there).
14 And a certain woman named Lydia, a seller of purple dyed garments from the city of Thyatira, being a worshipper of God, was listening, whose heart the Lord opened to take heed to that being spoken by Paul.
15 And when she was baptized and her house(hold) she pleaded, saying, "If you have judged me to be faithful to to the Lord, come into my house to abide." And she persuaded us.
16 And it happened as they were going to the (place) of prayer a certain slave girl having the spirit of sorcery[3] met us, who brought much business[4] to her masters by fortune telling.
17 Following after Paul and us, she was crying out, saying, "These men are slaves of the most high God, who are proclaiming to you a way of salvation."
18 And this she was doing for many days. And Paul being greatly disturbed and turning upon the spirit said, "I command you in the name of Jesus Christ to come out of her." And it came out that same hour.
19 And her masters seeing that the hope of their business[4] had gone out, grasping Paul and Silas, dragged them into the market place before the rulers.
20 And having led them to the magistrates said, "These men being Jews are seriously upsetting our city,
21 and proclaim customs which it is not lawful for us to either accept or practice being Romans."
22 And the crowd rose up together against them and the magistrates tearing their garments, commanded (them) to be beaten with rods.[5]
23 And having laid many blows upon them, they cast them in prison commanding the jailor to keep them securely;
24 who having received such a command as this cast them into the inner prison and secured their feet in stocks.

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[1]Or "preach the gospel" [2]Gangites River [3]Lit. "python"
[4]Or "profit" [5]By Roman lictors

Acts 16:25 - 17:3

25 And about midnight Paul and Silas were praying, singing hymns to God, and the (other) prisoners were paying close attention to them.
26 And suddenly there came a great earthquake so that the foundation of the jailhouse was shaken, and instantly all the doors were opened, and everyone's bonds were unfastened.
27 And the jailor being awakened and seeing the doors of the prison having been opened, having drawn his sword was about to kill himself, supposing the prisoners had fled.
28 But Paul called with a loud voice saying, "Do not do to yourself any evil, for we are all here."
29 And asking for a light, he rushed in, and trembling he fell before Paul and Silas,
30 and bringing them out, he said, "Sirs, what is it necessary that I do in order to be saved?"
31 And they said, "Believe on the Lord Jesus and you may be saved and your house(hold)."
32 And they spoke to him the word of the Lord with everyone in his home.
33 And taking them in that hour of the night, he washed their stripes, and he was baptized and all of his (household) instantly.
34 And bringing them into the house, he set a table before (them), and rejoiced with all his house, having believed in God.
35 And having become day the magistrates sent the officers[1] saying, "Release those men."
36 And the jailor declared the words to Paul that, "The magistrates have sent in order that you be released; now therefore coming out, go in peace."
37 But Paul said to them, "Having beaten us publicly without trial, men being Romans, they cast us into prison and now privately they cast us out? No Indeed! But let them come themselves and lead us out."
38 And the officers reported to the magistrates these words and they were frightened hearing that they are Romans,
39 and coming pleaded with them and leading them out was asking them to leave the city.
40 And going out from the prison they went to the (house) of Lydia, and seeing the brethren, encouraged them, and they departed.

Acts Chapter Seventeen

1 And travelling through Amphipolis and Apollonia they came to Thessalonica where there was a synagogue of Jews.
2 And according to Paul's custom he went to them, and upon three Sabbaths reasoned with them from the Scriptures,
3 explaining[2] and setting before (them) that it was necessary for Christ to suffer and rise out of the dead and that this Jesus is the Christ Whom I proclaim to you.

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[1]Lit. "rod bearers" i.e. Roman lictors [2]Lit. "opening up"

Acts 17:4 - 20

4 And certain of them were persuaded and threw in their lot with Paul and Silas, and of the worshipping Greeks a large group of women and of leading men not a few.
5 And the Jews being jealous and taking certain wicked men of the marketplace, and forming a mob, they were agitating the city; and attacking the home of Jason, they were seeking for them[1] to bring (them) to the mob.
6 Not finding them they were dragging Jason and certain brethren to the city rulers, crying that, "These men who have turned over the inhabited earth have arrived here also,
7 "whom Jason has welcomed; and these all act against the decrees of Caesar saying there is another king, Jesus."
8 And they troubled the crowd and the city rulers hearing these (words).
9 And taking bond from Jason and the others they released them.
10 And the brethren immediately during the night sent Paul and Silas out to Berea, who having arrived, went into the synagogue of the Jews.
11 And these were more noble than those in Thessalonica who received the word with all enthusiasm, daily examining the Scriptures (to see) if these (words) were so.
12 Indeed many therefore of them believed of the honorable Greek women and men not a few.
13 But when the Jews from Thessalonica knew that also in Berea the word of God was proclaimed by Paul, they went there stirring and troubling the crowds.
14 And immediately then the brethren sent Paul out to go by the sea; but Silas and Timothy remained there.
15 And the ones who accompanied Paul went as far as Athens, and receiving commandment for Silas and Timothy that they come quickly to him, they left.
16 And as Paul was waiting for them in Athens, his spirit was irritated in him, beholding the collection of idols being in the city.
17 Indeed therefore, he was reasoning in the synagogue with the Jews and those worshipping (God); and in the market place every day to those happening to be there.
18 And certain also of the Epicureans and Stoic philosophers encountered him, and certain were saying, "What would this charlatan[2] desire to say?" But others (said),"He seems to be a proclaimer of strange demons[3]"; because he was preaching the good news (about) Jesus and the resurrection.
19 Then taking him up they brought him upon the Areopagus, saying, "May we be able to know what this new teaching being spoken by you (is)."
20 For you bring strange (words) to our ears, therefore we

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[1]Paul and Silas [2]Lit. "seed picker" i.e. collector of scraps of knowledge or ideas [3]deities worshipped by pagans

want to know what these (teachings) mean to be.
21 [Now all Athenians and strangers sojourneying there were spending time in nothing other than speaking or hearing something novel.[1]]
22 And Paul standing in the midst of the Areopagus said, "Men, Athenians, I see that in every way you are very religious[2];
23 "for going around and observing your objects of worship, I found even an altar on which was inscribed, 'To an unknown god.' Therefore, what you worship being without knowledge, this I proclaim to you.
24 "The God making the world and everything in it, this one being Lord of heaven and earth, does not dwell in hand-made sanctuaries;
25 "neither is He served by hands of men, having need of anything, He Himself giving to all life and breath and all (blessings).
26 "And He made out of one[3] every nation of men to dwell on the face of the earth, having predetermined exact times and boundaries of their dwelling places,
27 "to seek God if then they might touch Him and find Him, since He is not far from each one of us;
28 "for in Him we live and move and exist[4] as even certain of the poets among you have said, 'For we also are of His generation.'
29 "Being therefore the generation of God we ought not to suppose deity to be like gold or silver or stone, an engraved work of art of man's imagination.
30 "Indeed therefore, God having overlooked the times of ignorance, now commands all men everywhere to repent,
31 "because He set a day in which He is about to judge the inhabited earth in righteousness by a Man whom He designated, providing assurance to all, raising Him out of the dead."
32 And having heard of the resurrection of dead, some were sneering but some said, "We will hear you concerning this also again."
33 So Paul went out from the midst of them.
34 But certain men having joined with him, believed, among whom was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Acts Chapter Eighteen

1 After these (events) he departed out of Athens, and went to Corinth.
2 And finding a certain Jew named Aquila, a native of Pontus and his wife Priscilla, having come recently from Italy because Claudius ordered all Jews to depart from Rome, he (Paul) came to them,
3 and because he was of the same trade, he remained with them and was working for they were tentmakers by trade.

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[1]Lit. "more new" [2]Or "superstitious"; lit. "demon fearers"
[3]Some mss. have "blood" [4]Lit. "are"

Acts 18:4 - 23

4 And he was reasoning in the synagogue every Sabbath, and was persuading both Jews and Greeks.
5 But when both Silas and Timothy came down from Macedonia, Paul was holding himself exclusively to the word, strongly witnessing to the Jews that Jesus was the Christ.
6 But when they were setting themselves against (him) and blaspheming (him), shaking off his garments, he said to them, "Your blood be upon your head; I am clean; from now on I go to the gentiles."
7 And having departed from there he went into the home of a certain man named Titius Justus, a worshipper of God whose home was joined next to the synagogue.
8 And Crispus the ruler of the synagogue believed with his whole house(hold), and many of the Corinthians hearing, believed and were being baptized.
9 And the Lord spoke in the night through a vision to Paul, "Do not be afraid, but (continue to) speak and do not be silent,
10 "because I am with you and no one will assault you to do you evil, because I have many people in this city."
11 And he stayed there a year and six months teaching to them the word of God.
12 But Gallio being proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgment seat,
13 saying that, "This one persuades men to worship God contrary to the law."
14 And as Paul was about to open his mouth, Gallio said, to the Jews, "If indeed this were a matter of injustice or violent wickedness, O Jews, according to reason[1] I would put up with you;
15 "but if it is questions concerning a word or names and your own law, see to it yourselves; I myself am not willing to be a judge of these."
16 And he expelled them from the judgment seat.
17 And taking hold of Sosthenes the synagogue ruler, they were beating him before the judgment seat; and Gallio was not concerned about any of these (acts).
18 But Paul having remained yet considerable days, taking leave of the brethren, set sail for Syria, and with him Priscilla and Aquila, having his hair cut off in Cenchrea for he had a vow.
19 And arriving at Ephesus he left them there. He himself going into the synagogue, reasoned with the Jews.
20 And when they were asking him to remain a longer time, he did not consent,
21 but taking leave and saying, "I will come back to you again, God willing," he sailed from Ephesus.
22 And having landed in Caesarea, he went up[2] and having greeted the church, went down to Antioch.
23 And having spent some time there, he went out passing

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[1]Gr. logon - word

[2]To Jerusalem

through in order the country of Galatia and Phrygia strengthening all the disciples.
24 And a certain Jew named Apollos an Alexandrian by birth, an educated[1] man, arrived in Ephesus, being mighty in the Scriptures.
25 This one was instructed[2] in the way of the Lord, and being fervent in spirit was speaking and teaching accurately the things concerning Jesus, (though) being aware of only the baptism of John.
26 And this one began speaking boldly in the synagogue; but Priscilla and Aquila having heard him, took him to themselves, and explained to him more accurately the way of God.
27 And when he wanted to go to Achaia, the brethren being encouraging, wrote to the brethren to welcome him, who arriving helped much those having believed through grace,
28 for he forcefully was refuting the Jews with reasoning publicly, demonstrating through the Scriptures that Jesus was the Christ.

Acts Chapter Nineteen

1 And it happened when Apollos was in Corinth, Paul going through the upper country[3] came to Ephesus and found some disciples,
2 and said to them, "Having believed, did you receive the Holy Spirit?" And they (said) to him, "But we have not heard that there is a Holy Spirit."
3 And he said, "Into what then were you baptized?" And they said, "Into the baptism of John."
4 And Paul said, "John baptized a baptism of repentance, saying to the people that they should believe on the one coming after him, that is in Jesus."
5 And having heard, they were baptized in the name of the Lord Jesus;
6 and Paul having laid hands on them, the Holy Spirit came upon them, and they were speaking with tongues and were prophesying.
7 And all were about twelve men.
8 And going into the synagogue, he was speaking boldly for about three months, reasoning and persuading concerning the kingdom of God.
9 And as certain were being hardened and unpersuasive, speaking evil of the Way before the multitude, withdrawing from them he separated the disciples, reasoning daily in the school of Tyrannus.
10 And this happened for two years, so that all those dwelling in Asia heard the word of the Lord, both Jews and Greeks.
11 And God was doing out of the ordinary miracles through the hands of Paul.

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[1]Or "eloquent"/"cultured" [2]Lit. "catechized"
[3]Higher, northern route across Asian province.

Acts 19:12 - 19:28

12 So that handkerchiefs and aprons from his body[1] were brought away for the sick, and they were released from their diseases, and evil spirits went out (from them).
13 But certain wandering exorcists attempted to name over those having evil spirits the name of Jesus, saying, "I adjure you by the name of Jesus whom Paul preaches."
14 And there were seven sons of a certain Sceva, a Jewish chief priest, who were doing this.
15 But the evil spirit answered and said to them, "Jesus I know, and I am aware of Paul, but who are you?"
16 And the man in whom the evil spirit was, leaping on them mastering both,[2] overpowered them, so that they fled out of that house naked, and having been wounded.
17 And this became known to all those dwelling in Ephesus, both Jews and Greeks, and fear fell upon all of them, and they were magnifying the name of the Lord Jesus.
18 And many of those having believed were coming, making confession and declaring their practices.
19 And a considerable number of those practising necromancy having brought their books together were burning them before everyone; and counted together the value of them, and found it (to be) fifty thousand silver pieces.[3]
20 Thus according to the might of the Lord, the word was increasing and growing strong.
21 And when all these (events) were fulfilled, Paul planned in the Spirit going throughout Macedonia and Achaia, to go to Jerusalem, saying that, "After I go there, it is necessary for me to see Rome also."
22 And having sent into Macedonia two of those serving him, Timothy and Erastus, he spent some time in Asia.
23 And about that time no little disturbance happened concerning the Way.
24 For a certain one, Demetrius by name, a silversmith, making silver shrines of Artemis,[4] was bringing in no little business[5] for the craftsmen;
25 whom having gathered together, and workmen of such (trades) as this, he said, "Men, you are aware that our prosperity is out of this business,
26 "and you behold and hear that not only in Ephesus but in almost all of Asia, this Paul having persuaded (them), has turned away a considerable crowd, saying that what is being made by hands are not gods.
27 "And not only is there this danger to us that our part comes into disrespect, but also the temple of the great goddess Artemis will be considered nothing, and also she herself is about to be deprived of her magnificence whom the whole of Asia and the inhabited world worships."
28 And having heard and being filled with anger, they cried out saying, "Great is Artemis of the Ephesians."

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[1]Lit. "skin" [2]Can mean more than two, see Acts 23:8
[3]Probably Greek drachma, a common day's wage.
[4]Latin name "Diana" [5]Or "profit"

29 And the city was filled with the turmoil as with one accord they rushed into the theater having seized Gaius and Aristarchus of Macedonia, travel companions of Paul.
30 And when Paul wanted to go into the mob of people (in the theater), the disciples would not allow him.
31 And certain of the Asiarch,[1] being friends with him, having sent to him, were pleading (that he) not venture[2] into the theater.
32 Indeed therefore, some were crying out one thing and others another, for the assembly was being confused, and the majority did not know for what reason they had come together.
33 And out of the crowd they urged forward Alexander, the Jews pressing him forth; and Alexander, waving his hand, was desiring to make a defense to the mob of people.
34 But recognizing that he was a Jew, one voice came from all as for two hours they were crying out, "Great is Artemis of the Ephesians."
35 And having quieted the crowd, the town clerk said, "Men, Ephesians, for what man is there who does not know the city of Ephesus is the temple guardian of the great Artemis, and the (image) fallen from heaven.
36 "Therefore these (facts) being undeniable, it is needful for you to be quiet and to do nothing reckless.
37 "For you brought these men (here who are) neither temple robbers or blasphemers of our goddess.
38 "Indeed therefore, if Demetrius and the craftsmen with him have any accusation against anyone, court (days) are going on, and there are proconsuls (available), let them bring charges on one another.
39 "But if you seek anything further, it shall be settled in the lawful assembly.
40 "For we are even in danger of being charged of rioting concerning this day, being no cause (for it), concerning which we will not be able to give an account[3] for this disturbance."
41 And having said these (words) he dismissed the assembly.

Acts Chapter Twenty

1 And after the tumult ceased, Paul sent for the disciples, exhorting (them), bidding farewell, he departed to go into Macedonia.
2 And having gone through those parts and exhorting them with many words, he came into Greece,
3 and having spent three months, a plot arose against him by the Jews as he was about to set sail for Syria, (so) he decided to return through Macedonia.
4 And there accompanied him Sopater of Berea, (the son) of Pyrrhus; and by Aristarchus and Secundus of Thessalonica; and Gaius of Derbe, and Timothy; and Tychicus and Trophimus of Asia.

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[1]Officials of the province of Asia [2]Lit. "give himself" [3]Gr. logon - word

Acts 20:5 - 23

5 And these having gone on ahead, were waiting for us at Troas.
6 And we ourselves sailed from Philippi after the days of Unleavened Bread, and we came to them in Troas after five days, where we stayed seven days.
7 And on the first day of the week, having been gathered together to break bread, Paul reasoned with them, intending to depart on the morrow, and he prolonged the word until midnight.
8 And there were many lamps in the upper room where we were assembled;
9 and a certain young man named Eutychus sitting upon the window-sill, being borne down with a deep sleep, as Paul was reasoning yet longer, being overcome with sleep, he fell down from the third floor, and was taken up dead.
10 But Paul going down fell upon him, and having embraced him said, "Stop being troubled, for his life[1] is in him."
11 And going up and breaking bread and eating,[2] and for a considerable time conversing (with them) until daybreak, thus he departed.
12 And they took the young man alive, and were greatly[3] comforted.
13 And having gone ahead by boat we sailed to Assos, intending to take Paul aboard there, for thus it was arranged as he was intending to walk (overland).
14 And when he met us at Assos, taking him aboard we came to Mitylene.
15 And sailing from there, the following (day), we arrived opposite Chios, and the next (day) we crossed over at Samos, and the coming day we came to Miletus.
16 For Paul had determined to sail past Ephesus, so that he would not spend time in Asia, for he was hurrying if possible that he might be in Jerusalem by the day of Pentecost.
17 And from Miletus, having sent to Ephesus, he called to him the elders of the church.
18 And when they came to him, he said to them, "You yourselves are aware that from the first day in which I set foot in Asia how I was with you all the time,
19 "serving the Lord with all humility of mind and tears, and trials coming upon me by the plots of the Jews;
20 "how I did not ever draw back from declaring to you anything beneficial and to teach you publicly and from house to house,
21 "witnessing thoroughly both to Jews and Greeks the repentance toward God and faith in our Lord Jesus.
22 "And now, behold, I am going to Jerusalem being bound in the Spirit not knowing the things that will happen to me in it,
23 "except that the Holy Spirit witnesses thoroughly to me saying that bonds and tribulations await me.

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[1]Or "soul" [2]Lit. "tasting" [3]Lit. "not moderately"

24 "But I do not myself make my life[1] of any account worthy to myself so I may finish my race, witnessing thoroughly (to) the gospel[2] of the grace of God.
25 "And now, behold, I myself know that all you among whom I went about preaching the kingdom will see my face no more;
26 "wherefore, I witness to you this very day that I am clean from the blood of all (men),
27 "for I did not draw back to not declare to you all the will of God.
28 "Take heed to yourselves and all the flock over which the Holy Spirit has placed you overseers to shepherd the church of God, which He secured through His own blood.
29 "For I know that after my departure vicious wolves will come in among you not sparing the flock,
30 "and men will rise up out of you yourselves speaking perversions in order to draw away the disciples after them.
31 "Wherefore be watchful, remembering that for three years night and day I did not cease admonishing each one of you with tears.
32 "And now I commit you to God and to the word of His grace being able to build you up,[3] and to give you the inheritance to all those being sanctified.
33 "I did not covet silver or gold or garments of anyone.
34 "You yourselves know that these hands served (to meet) my needs and those being with me.
35 "I demonstrated all (ways) to you that thus laboring it is necessary to assist those being weak, and to remember the words of the Lord Jesus that He said, 'It is more blessed to give than to receive.'"
36 And having said these (words), bowing his knees, he prayed with all them.
37 And all were weeping considerably, and embracing[4] Paul, were kissing him,
38 being distressed mostly by his word in which he said that they were about to see his face no more. And they accompanied him to the boat.

Acts Chapter Twenty-One

1 And it happened that having departed from them, we set sail, running a straight course, we came to Kos, and the next day to Rhodes, and from there to Patara;
2 And having found a boat crossing over to Phoenicia, going aboard we set sail.
3 And sighting Cyprus, leaving it on the left, we were sailing to Syria, and landed at Tyre, for there the boat was unloading the cargo.
4 And finding disciples (there), we remained with them for seven days, who were telling Paul through the Spirit not to set foot in Jerusalem.

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[1]Or "soul" [2]Or "good news" [3]Or "edify" [4]Lit. "falling on neck"

Acts 21:5 - 23

5 And it happened that when we completed the days (there), going out we were proceeding on our journey, all the (disciples) with women and children accompanying us until outside the city, and kneeling on the shore, praying,
6 we bid one another farewell, and embarked on the boat, and they returned to their own (homes).
7 And we, having finished the voyage from Tyre, arrived at Ptolemais, and greeting the brethren, remained one day with them.
8 And on the morrow, having gone out, we came to Caesarea, and going into the house of Philip the evangelist being one of the seven, we stayed with him.
9 And this one had four virgin daughters who prophesied.
10 And as we were stopping over there several days, a certain prophet named Agabus from Judea came down.
11 And coming to us, taking Paul's belt,[1] binding his own feet and hands, said, "Here is what the Holy Spirit says, 'The man whose belt this is, the Jews will bind thus in Jerusalem and deliver over into the hands of gentiles.'"
12 And as we heard these (words), both we and the local people were pleading with him not to go up to Jerusalem.
13 Then Paul answered, "What are you doing, weeping and breaking my heart? For I am not only ready to be bound but also to die in Jerusalem on behalf of the name of the Lord Jesus."
14 And as he would not be persuaded we kept silent, saying, "The will of the Lord be done."
15 And after these days, having prepared ourselves (with necessary equipment), we went up to Jerusalem;
16 and also disciples from Caesarea went with us, taking us to Mnason of Cyprus, an early disciple, with whom we would be guests.
17 And we having come into Jerusalem, the brethren welcomed us gladly.
18 And on the following day Paul went in with us to James, and all the elders were present.
19 And greeting them Paul was recounting to them one by one each (accomplishment) which God did among the gentiles through his ministry.
20 And the ones having heard were glorifying God, and said to him, "You see, brother, how many thousand[2] of the ones believing are among the Jews, and all have zeal for the Law.
21 "And they were informed about you that you teach all Jews among the gentiles to turn away[3] from Moses, saying not to circumcise their children nor to maintain the customs.
22 "Therefore, what is it? They certainly will hear that you have come.
23 "Therefore, you do this which we tell you; we have four

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[1]Lit. "girdle" [2]Lit. "myriad" i.e. ten thousand or an innumerable group [3]Lit. "apostasy"

men having a vow upon themselves.
24 "You take these, be purified with them, and meet the expenses for them in order that they may shave their head and all will know that there is nothing to what was informed about you, but you yourself also walk orderly and keep[1] the Law.
25 "But concerning the gentiles having believed, we wrote[2] having judged that they guard themselves from both that offered to idols and blood and that strangled and fornication."[3]
26 Then Paul taking the men the next day, having been purified with them, went into the temple, declaring the fulfillment of the days of the purification until the offering on behalf of each of them would be presented.
27 And as the seven days were about to be completed, the Jews from Asia seeing him in the temple were stirring up all the crowd, and laid hands on him,
28 crying out, "Men, Israelites, come help; this is the man teaching everyone everywhere against the people and the Law and this place, and even also has brought in Greeks into the temple and has defiled this holy place."
29 For they had previously seen Trophimus the Ephesian in the city with him whom they were supposing Paul had brought into the temple.
30 And the whole city was incited and the people were running together, and grabbing Paul, they dragged him out of the temple; and immediately the doors were shut.
31 And as they were seeking to kill him, information came up to the commander[4] of the regiment that all Jerusalem was in turmoil,
32 who at once, taking along soldiers and centurions ran down upon them; and they seeing the commander and the soldiers stopped beating Paul.
33 Then the commander drawing near took hold of him, and commanded (him) to be bound with two chains, and was questioning who he was and what he had done.
34 But some in the crowd shouted one thing and others another; and not being able to know of a certainty on account of the tumult, he commanded him to be brought into the barracks.[5]
35 And when they came to the stairs, it so happened he was carried by the soldiers on account of the violence of the crowd,
36 for the multitude of the people was following, crying out, "Away with him!"
37 And as they were about to go into the barracks, Paul says to the commander, "Is it permissable for me to say something to you?" And he[6] said, "Do you know Greek?"

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[1]Or "guard" [2]Lit. "sent epistle" [3]Any sexual immorality
[4]Gr. chiliarch or tribune, over a thousand men
[5]The Tower of Antonia [6]The commander; his name was Claudius Lysias(23:26)

38 "Then you are not the Egyptian who before these days made an insurrection and led out into the wilderness four thousand men of the Sikarii?"[1]
39 And Paul said, "I am indeed a Jewish man, of Tarsus of Cilicia, a citizen of no insignificant city; and I beg of you, permit me to speak to the people."
40 And as he granted permission, Paul, standing on the stairs, gestured to the people with his hand; and much silence ensuing, he addressed (them) in the Hebrew[2] dialect, saying,

Acts Chapter Twenty-Two

1 "Men, brethren and fathers, hear now my defense to you."
2 [And having heard that he was adressing them in the Hebrew dialect they became more silent.] And he said,
3 "I am a Jewish man, having been born in Tarsus of Cilicia but brought up in this city at the feet of Gamaliel,[3] being instructed according to the strictness of the Law of our fathers, being a zealot of God even as you are today;
4 "who persecuted this Way until death, binding both men women and delivering (them) into prison,
5 "as also the high priest and all the elders can witness for me, from whom also having received letters to the brethren in Damascus, I was going in order to also bring those being there, having been bound, to Jerusalem that they might be punished.
6 "And it happened to me going and nearing Damascus about noon, suddenly a very bright light out of heaven flashed around me,
7 "and I fell to the ground and heard a voice saying to me, 'Saul, Saul, why do you persecute me?'
8 "And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus the Nazarene, Whom, you are persecuting.'
9 "Those being with me indeed saw the light, but did not understand[4] the voice speaking to me.
10 "And I said, 'What shall I do, Lord?' And the Lord said to me, 'Arising, go into Damascus, and there it will be told to you all concerning which it has been appointed for you to do.'
11 "And as I could not see from the glory of that light, being led by the hand by those being with me, I went into Damascus.
12 "And a certain Ananias, a devout man according to the Law, being witnessed by all the Jews dwelling there,
13 "coming to me and standing by, said to me, 'Brother Saul receive sight'; and at this hour I looked up at him.
14 "And he said, 'The God of our Fathers has appointed you to know His will and to see the Righteous One and to hear a message[5] out of His mouth,

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[1]Insurrectionists named from the short dagger they carried.
[2]Hebrew Aramaic language [3]Famous Jewish rabbi; see 5:34.
[4]Lit. "hear"; "understand" based on a special lexical rule.
[5]Lit. "a voice"

15 'that you may be a witness to Him before all men of what you have seen and heard.
16 'And now, why do you hesitate? Arising, be baptized and wash away your sins, having called on the name of the Lord.'
17 "And it happened to me, having returned to Jerusalem and as I was praying in the temple, I was in a trance,
18 "and I saw Him speaking to me, 'Make haste and leave quickly out of Jerusalem, because they will not accept your witness concerning Me.'
19 "And I said, 'Lord, they themselves are aware that I was (in the past) imprisoning and beating from synagogue to synagogue those believing in You;
20 'and when the blood of Your witness[1] Stephen was being shed, I myself also was standing and approving and guarding the garments of those killing him.'
21 "And He said to me, 'Go, because I will send you out far away to the gentiles.'"
22 And they were listening to him until this statemen, and (then) they raised their voice saying, "Away from the earth with such a one as this, for it is not fit for him to live."
23 And as they were crying out and throwing off their garments and casting dust into the air,
24 the commander ordered him to be brought into the barracks, having said to examine him by flogging,[2] in order that he might discover what reason they were shouting thus at him.
25 And as they were stretching him out for the thongs, Paul said to the centurion standing by, "Is it lawful for you to flog a Roman, and (legally) uncondemned?"
26 And the centurion having heard (this), having gone to the commander, declared saying, "What are you about to do? For this man is a Roman."
27 And the commander coming to him said, "Tell me, are you a Roman?" And he said, "Yes."
28 And the commander answered, "I obtained this citizenship with a large sum (of money)." And Paul said, "But I was born (a citizen)."
29 Immediately therefore, those being about to examine him, unhanded[3] him; and the commander was also afraid, having discovered that he was a Roman and that he had bound him.
30 And on the morrow, determining to know the certainty of why he had been accused by the Jews, he released him; and ordered the chief priests and all the Sanhedrin to come together, and having brought Paul down, set him before them.

Acts Chapter Twenty-Five

1 And Paul, gazing intently on the Sanhedrin said, "Men, brethren, I have in all good conscience conducted my life[4]

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[1]Gr. martyr
[2]Referred to Roman scourging.
[3]Lit. "stepped back from"
[4]Lit. "lived as citizen"

before God until this day."
2 And the high priest Ananias commanded the ones standing by him to strike him on the mouth.
3 Then Paul said to him, "God is going to strike you, you whitened wall! Do you sit judging me according to the Law, and contrary to the Law command me to be struck?"
4 And the ones standing by said, "Do you revile the high priest of God?"
5 And Paul said, "I did not know, brethren, that it is the high priest; for it has been written that **'You shall not speak evilly of the ruler of your people.'**[1]"
6 And Paul, knowing that one party in the Sanhedrin was Sadducees and the other Pharisees, was crying out, "Men, brethren, I am a Pharisee, a son of a Pharisee; concerning (the) hope and resurrection of (the) dead I am being judged."
7 And he having said this, a disagreement arose, and the group[2] was divided.
8 For Sadducees say there is no resurrection, nor angel(s), nor spirit(s), but Pharisees confess them all.[3]
9 And there was a great quarrel, certain of the scribes arising of the party of the Pharisees were arguing fiercely saying, "We find no evil in this man, and if a spirit or an angel spoke to him--"
10 And as a great disagreement arose, the commander, fearing that Paul might be torn to pieces by them commanded the soldiers to come down to take him by force out of their midst, and to take him into the barracks.
11 But on the following night the Lord standing beside him, said, "Take courage, for as you witnessed thoroughly to the (facts) concerning Me in Jerusalem, it is necessary that thus you will witness also in Rome."
12 When it became day, the Jews having made a plot, put themselves under an oath, saying not to eat nor drink until when they would kill Paul.
13 There were more than forty having made this conspiracy;
14 who, having come to the chief priests and to the elders said,
14 "We have put ourselves under an oath with an oath to taste nothing until when we kill Paul.
15 "Now therefore you with the Sanhedrin enlighten the commander so that he may bring him down to you as about to determine more accurately about the (charges) concerning him; and we before he comes near are prepared to kill him."
16 But the son of Paul's sister having heard (about) the ambush, having gone and entering into the barracks informed Paul.
17 And Paul, having called one of the centurions, said, "Take this young man to the commander for he has

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[1]Exodus 22:28 [2]Lit. "multitude" not "assembly"
[3]Lit. "both" cf. 19:16

something to declare to him"
18 Indeed then, having taken him, he brought him to the commander and said, "Paul, the prisoner, having called to me, asked me to bring this young man to you; he has something to tell you."
19 The commander, taking him by his hand, and going aside privately, questioned (him), "What is it you have to declare to me?"
20 And he said that, "The Jews have agreed to ask you that tomorrow you bring Paul into the Sanhedrin so as to inquire more accurately concerning him.
21 "Therefore, you should not be persuaded by them, for more than forty men of them plan to ambush him, who have put themselves under an oath not to eat or drink until when they destroy him, and now they are ready, waiting for the promise from you"
22 Then the commander dismissed the young man, charging him not to speak out to anyone that, "you have enlightened me (about) this."
23 And calling to him certain two of the centurions, said, "You prepare two hundred soldiers and seventy horsemen and two hundred spearmen[1] to proceed to Caesarea at the third hour[2] of the night,"
24 and to provide beasts so that, mounting Paul, they might bring him through safely to Felix.
25 And he wrote a letter having this form:
26 "Claudias Lysias to the most excellent governor Felix, greetings.
27 This man having been captured by the Jews, and being about to be killed by them, I rescued, having stood upon them with a detachment of soldiers, having learned that he is a Roman;
28 "and wanting to discover the reason for which they were accusing him, I brought (him) down into their Sanhedrin;
29 "whom I found being accused concerning questions of their law, not having any charge worthy of death or bonds.
30 "And having been shown to me that there would be a plot against the man by them, I sent (him) to you at once, and charging the accusers to speak against him before you."
31 Indeed, then the soldiers according to the instructions to them, taking Paul brought him by night to Antipatris.
32 And on the morrow, leaving the horsemen to go on from there, they returned to the barracks;
33 which ones,[3] having come into Caesarea, and delivering the letter to the governor, also presented Paul to him.
34 And having read it, and asking from what province he is, and learning that (he was) from Cilicia,
35 he said, "I will give you an audience when your accusers also arrive," commanding him to be placed under guard in Herod's Praetorium.

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[1]Lit. "right handed slingers" [2]9 p.m. [3] "horsemen"

Acts Chapter Twenty-Four

Acts 24:1 - 18

1 And after five days the high priest Ananias came down with some elders and a certain orator named Tertullus, who informed the governor against Paul.
2 Paul having been called, Tertullus began to accuse him saying, "Much peace being obtained through you and reforms coming to this nation through your foresight,
3 both in every way and in every place, we acknowledge with all thankfulness, most excellent Felix.
4 "But in order not to bother you more, I beg you to hear us briefly by your forbearance.[1]
5 "For having found this man (to be) a pest, and stirring up insurrection everywhere among the Jews and around the inhabited earth, and ringleader of the sect[2] of the Nazarenes,
6 who also attempted to desecrate the temple, whom also we laid hold of, [and determined to judge according to our Law.
7 "But Lysias the commander having come, grasped him with much force out of our hands,
8 having commanded his accusers to come before you][3] from whom you yourself will be able, having examined him concerning all these (circumstances), to recognize of what we accuse him."
9 And the Jews also joined in, affirming these (incidents) were thus.
10 The governor having motioned to him to speak, Paul answered, "Being aware of the many years you have been judge of this nation, I gladly present my defense of myself,
11 "you being able to ascertain that not more than twelve days ago I went up to Jerusalem to worship,
12 "and they neither found me in the temple reasoning with anyone nor causing a dissension of the crowd, neither in the synagogue or the city,
13 "nor are they able to prove to you concerning what they now accuse me.
14 "But I confess this to you that according to the Way which they call a sect, thus I serve our ancestral God, believing everything having been written according to the Law and the prophets,
15 "having hope in God, which also these themselves accept, there shall be a resurrection of the dead, both of the righteous and the unrighteous,
16 "in this also I myself strive always to have a conscience without offense toward God and man.
17 "And after many years I arrived bringing gifts of mercy and offering to my nation,
18 "in which they found me having been purified in the temple, not with a crowd or tumult.

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[1]Or "clemency"/"fairness"/"reasonableness"/"leniency"
[2]Or "heresy"
[3]Not in older mss.

19 "But certain Jews from Asia, who ought to be present before you and to accuse me if they have anything against me--
20 "Or let these men themselves tell what unrighteousness they found in me, standing before the Sanhedrin,
21 "except for this one statement[1] which I cried out when standing among them, 'Concerning the resurrection of the dead I am being judged this day by you.'"
22 And Felix dismissed them, knowing the (matters) concerning the Way more accurately said, "Whenever Lysias the commander comes down I will decide on the (charges) against you."
23 Having given orders to the centurion to keep him (under guard), but to have relaxation (of bonds), and not to prevent any of his own people to minister to him.
24 But after some days, Felix, arriiving with Drusilla, his own wife, being a Jewess, sent for Paul and heard him concerning his faith in Christ Jesus.
25 And as he was reasoning concerning righteousness and temperance[2] and the coming judgment, Felix becoming fearful, answered, "Go for the present, receiving later an opportune[3] time, I will send for you.
26 At the same time also he was hoping that money might be given to him by Paul; wherefore also sending for him more frequently, he was conversing with him.
27 But two years having been fulfilled, Felix received a successor, Portius Festus; and wishing to furnish the Jews a favor, Felix left Paul in bonds.

Acts Chapter Twenty-Five

1 Festus therefore arriving in the province, after three days went up to Jerusalem from Caesarea.
2 And the chief priests and the leaders of the Jews enlightened him about Paul; and were pleading with him,
3 asking a favor against him,[4] that he might have him[4] sent to Jerusalem, (for) they were preparing an ambush to kill him along the way.
4 Indeed therefore Festus answered that Paul was being kept (under guard) in Caesarea, and he himself was about to journey (there) shortly;
5 therefore, he said, "The powerful men among you, coming down, let them accuse him if there is in the man anything out of place."
6 And having spend not more than eight or ten days among them, having gone down to Caesarea, on the morrow sitting on the judgment seat, he commanded Paul to be brought.
7 He having arrived, the Jews having come down from Jerusalem, stood around him and brought down against him many serious[5] charges which they were not able to prove.
8 Paul making defense for himself, (said) "I have not sinned, neither against the Law nor against the temple nor

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[1]Gr. "φωνῆς" - voice
[2]Or "self-control"
[3]Meaning in word for time
[4]Paul
[5]Lit. "heavy"

against Caesar."
9 But Festus willing to furnish a favor to the Jews having answered Paul, said, "Are you willing, going down to Jerusalem, there to be judged by me concerning these (charges)?"
10 And Paul said, "I am standing before the judgment seat of Caesar, where it is necessary for me to be judged. I have done no wrong to the Jews as you very well realize.
11 "If indeed I have done wrong and practised anything worthy of death, I do not refuse to die; but if none of these are so of which these men accuse me, no one is able to grant me to them. I appeal to Caesar."
12 Then Festus having conferred with his council, answered, "You have appealed to Caesar, you shall go to Caesar."
13 After certain days transpired, Agrippa the king and Bernice[1] arrived at Caesarea, greeting Festus.
14 And as they stayed there many days, Festus presented to the king the (matters) about Paul, saying, "A certain man has been left here a prisoner by Felix,
15 "concerning whom when I went to Jerusalem the chief priests and the elders of the Jews enlightened (me), asking a sentence (of condemnation) against him;
16 "to whom I answered that it is not the custom of Romans to hand over any man before the one being accused has the accusers face to face and receives an opportunity[2] of defense concerning the charges.
17 "Therefore, they having come here, making not any delay, on the next (day), sitting on the judgment seat I commanded the man to be brought;
18 "about whom the accusers, having stood up, were bringing not one reason of wicked acts which I was expecting.
19 "but had some question with him concerning their own religion[3]; and concerning a certain Jesus having died, whom Paul affirmed was alive.
20 "And being perplexed as to the investigation of these (matters), I was asking if he was willing to go to Jerusalem and there be judged concerning these (charges).
21 "But Paul having appealed to be kept (under guard) for the decision of the Emperor,[4] I commanded him to be kept (under guard) until when I might send him to Caesar."
22 And Agrippa (said) to Festus, "I myself also would desire to hear this man." "On the morrow," he said, "you will hear him."
23 Then on the morrow, Agrippa having come and Bernice with great display, and having entered the auditorium with the commanders[5] and the outstanding men of the city, and Festus having commanded, Paul was brought in.
24 And Festus said, "King Agrippa, and all men here present with you, behold the one concerning whom all the multitude of the Jews petitioned me both in Jerusalem and

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[1]His sister and consort [2]Lit. "place" [3]See Acts 17:22
[4]Lit. "Augustus" [5]Chiliarchs, see 21:31

here, crying out that he should not live any longer.
25 "But I perceived that he had committed nothing worthy of death, and this one himself appealed to the Emperor,[1] (so) I decided to send (him),
26 "concerning whom I have nothing certain to write to my lord; wherefore, I am bringing him before you,[2] and especially before you, King Agrippa, so that having made examination, I might have something to write;
27 "for it seems unreasonable to be sending a prisoner and not signifying the charge against him.

Acts Chapter Twenty-Six

1 And Agrippa said to Paul, "It is permissable for you to speak for yourself." Then Paul, stretching out his hand, (began) making his defense.
2 "Concerning all of which I am being accused by Jews, O King Agrippa, I consider myself blessed by you, being about to make my defense before you this day,
3 "especially you being knowlegeable concerning both all the customs and controversies; wherefore I beg (you) to hear me patiently.
4 "Indeed therefore, all the Jews know the manner of my life since my youth, from the beginning being in my nation and in Jerusalem,
5 "having known me previously from the first, if they are willing to witness that according to the strictest sect of our religion I lived (as) a Pharisee.
6 "And now for the hope of the promise having been made to our fathers by God, I stand here being judged,
7 "for which (promise) our twelve tribes hope to arrive, serving with earnestness night and day; concerning which hope I am accused by the Jews, O King.
8 "Why is it judged unbelievable by you[2] if God raises the dead?
9 "Indeed, then I thought in myself it to be necessary to do many things against the name of Jesus of Nazareth;
10 "which I also did in Jerusalem, and I locked up many of the saints in prison, having received authority from the chief priests, and they[3] being killed, I cast my vote against them;
11 "and punishing them often in all the synagogues, I was trying to make (them) blaspheme, and being excessively enraged against them, I persecuted (them) until even in outlying cities.
12 "In which (activities), going to Damascus with authority and commission of the chief priests,
13 "I saw during the way at midday, O King, a heavenly light above the brightness of the sun, shining around me and those travelling with me;
14 "and all of us falling to the ground, I heard a voice saying to me in the Hebrew dialect,[4] 'Saul, Saul, why do

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[1]Lit. "Augustus" [2]Plural "you" [3]Christians
[4]Jewish Aramaic

you persecute Me; it is difficult for you to continue kicking against the goads.'
15 "And I said, 'Who are you Lord?' and the Lord said, 'I am Jesus whom you are persecuting.
16 'But arise and stand upon your feet; for I have appeared to you for this (purpose), to appoint you a servant and a witness both of the (fact) you have seen Me and of of that in which I shall appear to you,
17 'delivering you from the people and from the Gentiles, to whom I am sending you,
18 'to open their eyes that they may turn from darkness to light and the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among the ones having been sanctified by faith that is in Me.'
19 "Accordingly, O King Agrippa, I was not disobedient to the heavenly vision,
20 "but both in Damascus first and in Jerusalem, in both all the country of Judea and to the gentiles I was declaring to repent and to return to God, practising works worthy of repentance.
21 "On account of these (activities), the Jews having captured me being in the temple, were trying to kill me.
22 "Having therefore obtained assistance from God, until this day I have stood having witnessed to both small and great, saying nothing except what both the prophets and Moses said were about to happen,
23 "that the Christ (would) suffer; that He (would be) first arising from the dead, being about to announce light both to the people and to the gentiles."
24 And as Paul was saying these (words) in his defense, Festus said with a great voice, "Paul, you are a maniac; your much learning is turning you into mania."[1]
25 But Paul said, "I am not maniac, most excellent Festus, but am speaking sensible[2] words of truth and soberness.
26 "For the King is aware of these (matters) to whom also I am speaking being bold, for I am persuaded that none of these (matters) are hidden from him, for this has not occurred in a corner.
27 "Do you believe, O King Agrippa, the prophets? I know you believe."
28 But Agrippa said to Paul, "In such little (time)[3] do you persuade me to become a Christian?"
29 And Paul said, "I would to God whether in little or great, not only you but also all those hearing me this day might become such as I am, except for these bonds."
30 Both the king and the governor and Bernice arose and those being seated with them,
31 and having drawn aside, they were speaking to one another saying that, "This man is not doing anything worthy of bonds."

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[1]Gr. "μανίαν" same root word as maniac [2]Same word as in Acts 2:4,15, which see. [3]Or "effort"

32 And Agrippa said to Festus, "It would be possible to release this man, if he had not appealed to Caesar."

Acts Chapter Twenty-Seven

1 And when it was decided for us to sail to Italy both Paul and certain other prisoners were delivered over to a centurion named Julius of the Augustan regiment.
2 Embarking on an Adramyttium boat being about to sail for the places along Asia, we put out to sea, Aristarchus a Macedonian of Thessalonica being with us.
3 And on the next (day) we landed at Sidon, Julius treating Paul with benevolence,[1] permitted him to go to his friends to receive personal attention.
4 From there putting to sea, we sailed under the lee of Cyprus, because the winds were against us,
5 and having sailed the sea against Cilicia and Pamphylia we came to Myra of Lysia.
6 And there the centurion found an Alexandrian boat sailing for Italy, and boarded us on it.
7 And proceeding slowly for considerable days, and with difficulty coming against Cnidus, the wind not allowing us, we sailed under the lee of Crete against Salmone,
8 and with difficulty coasting along we came to a certain place being called Fair Havens, which was near the city of Lasea.
9 And considerable time having passed and the voyage being dangerous already, because even the Fast[2] already had gone by, Paul advised,
10 saying to them, "Men, I see that the voyage is about to be with damage and much loss, not only to the cargo and the boat, but also to our lives."
11 But the centurion was persuaded more by the pilot and the captain[3] than the (words) being said by Paul.
12 The harbor being unsuitable for going through the winter the majority made the decision to sail on from there, if somehow they might be able, arriving at Phoenix, to pass the winter (there), being a harbor of Crete facing southwest and northwest.[4]
13 And when a south wind started blowing gently, supposing they had obtained their purpose, raising anchor, they were coasting along Crete.
14 But after not much (time) a typhoon wind being called Euraquilon[5] beat down from it;[6]
15 the boat having been forcibly caught with (the wind), and not being able to face against the wind, giving way, we were carried along (by it).
16 And running under the lee of a certain small island being called Cauda,[7] we were able with difficulty to secure the lifeboat,
17 which having hoisted up, they were using helps for

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[1]Lit. "philanthropy" [2]Day of Atonement in October
[3]Or "owner [4]Or "northeast by southeast" [5]Or "Northeaster"
[6]the island [7]Some mss. have Clauda

undergirding[1] the boat; and fearing lest they be run aground into the Syrtis,[2] lowering the gear,[3] thus they were being driven along.
18 And as we were being exceedingly tossed about by the storm, the next day they began throwing overboard (the cargo).
19 And on the third day with their own hands they threw overboard the boat's tackle.
20 And neither sun nor stars appearing for many days, and no small tempest enveloping us, now all hope for us to be saved was being forsaken.
21 And there being much abstinence from food, Paul standing in the midst of them, said, "It was indeed necessary, O men, to have been persuaded by me not to sail from Crete, so not to obtain this damage and loss.
22 "And now I advise you to keep in good spirit, for there will be no loss of any life among you except the boat;
23 "for there stood by me this night an angel of the God whom I serve
24 "saying, 'Do not fear, Paul; it is necessary for you to stand before Caesar, and behold, God has granted to you all those sailing with you.'
25 "Wherefore, keep in good spirit men, for I believe God, that thus it will be in the manner in which He has spoken to me.
26 "But it is necessary that we run aground on a certain island."
27 But as the fourteenth night came, we were being driven about in the Adria,[4] about midnight the sailors were suspecting that land was coming near to them.
28 And having taken soundings and found it twenty fathoms, and having moved a little farther, having sounded again found it fifteen fathoms;
29 and fearing that somewhere we might run aground against rocks,[5] throwing overboard from the stern four anchors, they were praying for it to become day.
30 And as sailors were seeking to flee from the boat, and had lowered the life boat into the sea as a pretense for being about to let down anchors from the prow,
31 Paul said to the centurion and to the soldiers, "If these do not remain in the boat, you yourselves will not be able to be saved."
32 Then the soldiers cut away the ropes of the life boat and let it fall away.
33 And until day was about to come, Paul was encouraging all them to partake of food saying, "This day is the fourteenth day you have continued waiting having taken nothing to eat;
34 "wherefore I plead with you partake of food, for this

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[1]With ropes and chains under boat [2]Quicksand along north coast of Africa. [3]Or "anchor" [4]Not Adriatic Sea but the middle of Mediterranean. [5]Or "rough places"

is for your safety, for not one hair from your head will perish."
35 And having said these (words), and having taken bread, he gave thanks to God before everyone, and breaking (it), he began to eat.
36 And all became in good spirits, and they themselves also took food.
37 And all we in the boat were two hundred seventy-six souls.
38 And having been satisfied with enough food, they were lightening the boat, casting the wheat into the sea.
39 And when the day came, they were not recognizing the land; but they were considering a certain bay having a beach on which they were determining if it were possible, to ground the boat.
40 And having cast off the anchors, leaving them in the sea, at the same time having loosed the fastening of the rudders and having raised up the foresail to the wind, they held (the boat) toward the beach.
41 And running upon to a place[1] where two seas meet, they drove the vessel and the prow having run aground remained immovable; and the stern was being broken by the force of the waves (from two currents).
42 And the will of the soldiers was that the prisoners might be killed, so that anyone swimming out might not escape.
43 But the centurion, willing to save Paul, hindered them of their intention, and commanded the ones being able to swim, casting themselves overboard, to go first out to the land.
44 And the rest, some upon planks and others upon some of the things from the boat (might follow); and thus it happened that all were saved upon the land.

Acts Chapter Twenty-Eight

1 And when they were brought safely through, we discovered that the island was called Melita.
2 And the natives[2] were showing to us no ordinary kindness[3] for they received us all, having kindled a fire on account of the rain having settled in and on account of the cold.
3 And Paul having gathered many dry sticks and having laid them on the fire, a viper having come out from the heat, fastened down on his hand.
4 And when the natives[2] saw the little beast hanging on to his hand, they were saying to one another, "Certainly this man is a murderer whom though having been saved out of the sea, (yet) Justice does not permit him to live.
5 Indeed therefore, having shaken the little beast into the fire, he suffered no evil.
6 But they were expecting him to be about to swell up or suddenly to fall down dead, but after they were waiting a

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[1]Probably a reef or sand bar formed by the two currents.
[2]Lit. "barbarians" [3]Lit. "philanthropy"

long(time); and beholding nothing out of place happening to him, changing their minds, were saying that he is a God.
7 And in the (areas) around that place were lands belonging to the First[1] man of the island by name Publius, who having welcomed us, treated us as guests sociably for three days.
8 And it happened that the father of Publius was lying in bed suffering from intermittent fevers and dysentery; Paul entering in to him, having prayed, laying hands on him, cured him.
9 And this having happened, the rest of the people on the island having sicknesses were coming to (Paul); and they were being healed.
10 Also they honored us with many honors and when we sailed they put (on board) the (supplies) needed.
11 And after three months we set sail on a boat having passed the winter on the island, an Alexandrian (boat) having an insignia[2] of the Twin Sons.[3]
12 And having put down at Syracuse we remained three days.
13 From there sailing in a circuit,[4] we arrived at Rhegium. And after one day, a south wind coming up, we came to Puteoli.
14 Finding brethren there, we were invited by them to stay seven days, and thus we came on to Rome.
15 And the brethren there having heard the (reports) about us, came to meet us as far as Appium Forum and Three Taverns, whom Paul having seen, gave thanks to God and took courage.
16 And when we came to Rome, Paul was permitted to remain by himself, with the soldier guarding him.
17 And it happened after three days that he called together the ones being leaders of the Jews; and they having come, he was saying to them, "Men, brethren, I did nothing against our people or the customs of our fathers, (yet) I was delivered over in Jerusalem into the hands of the Romans,
18 "who examining me, were willing to release (me) because there was no reason in me (deserving) of death.
19 "But when the Jews protested,[5] I was compelled to appeal to Caesar, not as though I had any accusation of my nation.
20 "On account of this reason I pleaded to see and speak to you, for it is for the sake of the hope of Israel I am bound with this chain."
21 And they said to him, "We have neither received letters concerning you from the Jews, nor any of the brethren arriving related or spoke any wickedness concerning you.
22 "But we think it fair to hear from you what your views

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[1]Shown to be official title of head of island. [2]Figurehead on prow [3]Castor and Pollux, sons of Zeus, nautical gods. [4]Technically "tacked" [5]Lit. "spoke against"

are, for indeed concerning this sect it is known to us that it is everywhere spoken against."
23 And having appointed with him a day, many came to him in his dwelling, to whom he set forth the kingdom of God witnessing thoroughly, and persuading them concerning Jesus both from the Law of Moses and the prophets from morning till evening.
24 And some were being persuaded by what was being spoken, but others were not believing.
25 And being without agreement with one another, they were beginning to leave, Paul having said one word that, "Well the Holy Spirit spoke through Isaiah the prophet to your fathers,
26 "saying, **'You go to this people and say, "In hearing you will hear, and you absolutely will not understand and seeing you will see and absolutely not perceive.**
27 **"For the heart of this people was caloused, and with their ears that hardly hear, and their eyes they have closed that they may not at anytime see with their eyes and hear with their ears and understand with their heart and be converted and I will heal them."'**[1]
28 "Let it be known therefore to you that this salvation of God has been sent to the gentiles, and they will listen."
29 [Not in older mss.; it seems to repeat verse 25.]
30 And he remained two whole years in his own rented dwelling, and was welcoming all those coming to him,
31 preaching the kingdom of God and teaching the (truths) concerning the Lord Jesus Christ with all boldness, unhindered.

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ROMANS

1 Paul a slave of Christ Jesus, called (to be) an apostle, set apart for the gospel of God,
2 which He promised beforehand through His prophets in holy Scriptures,
3 concerning His Son, the One becoming out of the seed of David according to flesh,
4 the One having been determined (as) the Son of God with power, according to (His) spirit of holiness, by (His) resurrection out of (the) dead, Jesus Christ our Lord,
5 through Whom we received grace and apostleship for obedience of faith among all the gentiles on behalf of His name,
6 in Whom you also are among the called of Jesus Christ,
7 to all those being in Rome, beloved of God, called (to be) saints; grace to you and peace from God our Father and (the) Lord Jesus Christ.
8 Indeed, first, I thank my God through Jesus Christ concerning all of you, that your faith has been declared in the whole world.
9 For God is my witness, whom I serve in my spirit in the

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[1] Isaiah 6:9,10

in the gospel of His Son, how unceasingly I make mention of you,
10 always in my prayers, requesting if somehow now at last, in the will of God, I will make a good journey to come to you.
11 For I long to see you, in order that I may impart to you some spiritual gift for you to be established,
12 and this is to be a mutual encouragement (while) I am among you through the faith (that is) in one another, both of you and of me.
13 But I do not want you to be unmindful, brethren, that many times I planned to come to you, [and was hindered until the present], in order that I might have some fruit among you even as also among the rest of the gentiles.
14 I am a debtor both to the Greeks and the barbarians,[1] both to the wise and to the ignorant;
15 thus according to what (is in) me, I am eager to preach the gospel also to you in Rome.
16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone believing, both to the Jew first and to the Greek;
17 for the righteousness of God is revealed in it out of faith into faith, even as it has been written, **"And the righteous shall live out of faith."**[2]
18 For the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men stifling[3] the truth by unrighteousness,
19 because that known of God is manifest among them for God manifested (it) to them.
20 For His invisible (aspects) are clearly seen from the creation of the world, both His everlasting power and divine nature, being understood in that being made, so that they are without excuse.
21 Because having known God, they did not glorify (Him) as God or give thanks (to Him), but became futile in their speculations[4] and their unreasonable heart was darkened.
22 Claiming to be wise, they became fools,
23 and changed the glory of the incorruptible God into the likeness of an image of corruptible man and birds and fourfooted beasts and reptiles.
24 Wherefore God gave them over to the lusts of their hearts for impurity to dishonor their bodies in them,
25 who exchanged the truth of God for the lie and they worshipped and served the creation rather than the One having created, Who is blessed forever. Amen!
26 On account of this He gave them over to dishonorable passions; for even the women exchanged their natural function to that against nature,
27 likewise also the men, leaving the natural function of the women burned in their desire for one another, men

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[1]Used of non-Greek speaking people.
[2]Habakkuk 2:4
[3]Lit. "holding down"
[4]Lit. "dialogues"

with men committing also the shameful (act) and receiving in their own selves the penalty which was necessary.
28 And even as they did not see fit to have God in (their) knowledge, God gave them over for an unfit mind to do indecent (acts),
29 having been filled with all unrighteousness, wickedness, greed, evil, full of envy, murder, contention, deceit, malice, gossipers,
30 revilers, God-haters, insulting, arrogant, braggarts, inventors of evils, disobedient to parents,
31 unreasonable, without integrity, without love of family, unmerciful;
32 who knowing fully the regulations of God, that the ones practicing such (evil acts) as these are worthy of death, not only do them but approve the ones practicing (them).

Romans Chapter Two

1 Wherefore, you are without excuse, O man, everyone who judges (another); for by what you judge another, you yourselves will be condemned, for you, the one judging, practice the same (deeds).
2 But we know that the judgment of God is according to truth upon those practicing such as these.
3 And do you consider this, O man, who judges those practicing such as these and you yourselves do the same, that you shall escape the judgment of God?
4 Or do you despise the riches of His kindness and His forbearance and His patience,[1] not knowing that the kindness of God leads you to repentance?
5 But according to your stubborness[2] and unrepentant heart you treasure up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,
6 who will recompense to each one according to his works:
7 indeed, to those seeking by perseverance in good works glory and honor and incorruption, eternal life;
8 but to those who out of contention and disobedience to the truth but obeying unrighteousness, wrath and anger;
9 tribulation and distress upon every soul of man working evil;
10 but glory and honor and peace to everyone working good, both the Jew first and the Greek;
11 for their is no partiality with God.
12 For whoever sinned without law,[3] also without law[3] shall perish; and whoever sinned within law[3] shall be judged by law;[3]
13 for not the hearers of law[3] are righteous before God, but the doers of law[3] shall be declared righteous.[4]
14 For whenever gentiles not having law[3] by nature do the things of the law, these not having law[3] are a law[3] to themselves;
15 whoever demonstrates the work of the law written in

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[1]Lit. "longsuffering"
[2]Lit. "hardness"
[3]No article with "law"
[4]Or "justified"

their hearts, their conscience bearing witness and between one thought and another accusing or even excusing,
16 in the day God judges the hidden (thoughts) of men according to my gospel through Jesus Christ.
17 And if you are named a Jew and rely on law[1] and boast in God
18 and know His will and approve the things more valuable being instructed by the law,
19 and having persuaded yourself that you are a guide of blind people, a light to those in darkness,
20 a corrector of foolish people, a teacher of infants, having the form of the knowledge and of the truth in the law--
21 therefore, teaching others, do you not teach yourself? Preaching not to steal, do you steal?
22 Saying not to commit adultery, do you commit adultery? Detesting the idols, do you rob temples?
23 You who boast in law,[1] do you dishonor God through transgressions of the law?
24 For **the name of God is blasphemed among the gentiles on account of you,**[2] even as it has been written.
25 Indeed circumcision is profitable if you practice law[1] but if you are a transgressor of law[1] your circumcision has become uncircumcision.
26 Therefore, if the uncircumcised keeps the regulations of the law, will not his uncircumcision be considered for circumcision?
27 And the one who by nature is uncircumcised, if he fulfills the law, will judge you, the one though (having) the letter and circumcision (are) a transgressor of law.[1]
28 For one is not a Jew outwardly, nor is circumcision outwardly (only) in the flesh;
29 but he is a Jew inwardly, in the spirit, not letter, whose praise is not of men but of God.

Romans Chapter Three

1 What advantage, then, (has) the Jew or what the profit of circumcision?
2 Much in every way! For first, indeed, they were entrusted with the oracles of God.
3 For what if some did not believe? Will their disbelieve nullify the faith(fulness) of God?
4 May it not be! But let God be true and every man a liar,[3] even as it has been written: **so that you may be justified in your words and be victorious when you are judged.**[4]
5 And if our unrighteousness commends the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? [I speak as a man.]
6 May it not be! If so, how could God judge the world?
7 For if the truth of God abounded through my lie to His

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[1]No article with "law"
[2]Isaiah 52:5; Ezekiel 36:20ff.
[3]Psalm 116:11
[4]Psalm 51:4

glory, why am I still also judged as a sinner?
8 And not [even as we are being slandered[1] and even as some claim that we say] that "Let us do evil in order that good may come." Whose condemnation is just!
9 What then? Are we preferred? Not at all! For we have before proven all are under sin,
10 even as it has been written that
"There is none that is righteous, not even one,
11 **There is none that understands, there is not one seeking God.**
12 **All have turned away, altogether they have become worthless.**
There is not one doing kindness, not even one.[2]
13 **Their throat is an open grave, with their tongues they practice deceit, the poison of asps is under their lips.[3]**
14 **Whose mouth is full of cursing and bitterness;[4]**
15 **Their feet are swift to shed blood,**
16 **Destruction and misery are in their ways**
17 **And the way of peace they have not known.[5]**
18 **There is no fear of God before their eyes."[6]**
19 And we know that whatever the law says, it speaks to the one under the law, in order that every mouth may be shut and all the world come under judgment to God;
20 wherefore, out of works of law[7] **all flesh shall not be declared righteous[8] before Him,**[9] for through law[7] (comes) recognition of sin.
21 But now apart from law[7] the righteousness of God has been manifested, being witnessed by the law and prophets,
22 but the righteousness of God through faith of Jesus Christ, for all the ones believing; for there is no difference;
23 for all sinned and fall short of the glory of God,
24 being declared righteous[8] (as) His free gift by grace through the redemption which (is) in Christ Jesus;
25 Whom God set forth as a propitiation[10] through faith in His blood for a demonstration of His righteousness on account of the temporary passing over in the forbearance of God of the sins previously committed--
26 toward the demonstration of His righteousness in the present time, in order that He might be righteous and the One making (us) righteous[8] by faith of Jesus.
27 Where then is boasting? It is excluded! By what sort of law?[7] Of works? Not so, but through a law[7] of faith.
28 For we consider that a man is declared righteous[8] by faith apart from works of law.[7]
29 Or is God the God of the Jews only? Is He not (the God) of gentiles also? Yes, of gentiles also.

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[1]Lit. "blasphemed" [2]Ps.14:1-3; 53:1-4 [3]Ps.5:9 [4]Ps.10:7
[5]Isaiah 59:7ff. [6]Psalm 36:1 [7]No article with "law"
[8]Or "justified" [9]Ps.143:2 [10]Mercy sacrifice to cover sin

30 If then God is one, He will declare righteous[1] (the ones of) circumcision out of faith and (the ones of) uncircumcision through faith.
31 Do we then nullify law[2] through faith. May it not be! But we establish law.[2]

Romans Chapter Four

1 What then, shall we say that Abraham our forefather found according to the flesh?
2 For if Abraham was justified out of works, he has something to boast; but not before God.
3 For what does the Scripture say? **"Abraham believed God and it was considered to him for righteousness."**[3]
4 And the wage to the one working is not considered as by grace but as by debt;
5 but to the one not working, but believing in the One justifying the ungodly, his faith is considered for righteousness,
6 even as also David says of the blessings of the man to whom God considered righteousness apart from works,
7 **"Blessed are those whose lawless acts were forgiven and whose sins were covered over;**
8 **"Blessed is the man whose sin the Lord will absolutely not consider."**[4]
9 Therefore, is this blessing on the circumcised or on the uncircumcised? For we say, **"Faith was considered to Abraham for righteousness."**[3]
10 How then was it considered? He being in circumcision or (being) in uncircumcision? Not in circumcision but in uncircumcision!
11 And he received the sign of circumcision, a seal of the righteousness of the faith which (was) in uncircumcision in order that he might be the father of all the ones believing through uncircumcision, so that righteousness might be attributed[5] to them,
12 and father of circumcision not only to those of the circumcision but also to those following in the steps of of our father Abraham.
13 For the promise to Abraham or his seed[6] that he would be heir of the world was not through law,[2] but was through the righteousness of faith
14 For if the heirs are of law,[2] the faith has been made empty, and the promise nullified.
15 For the law produces wrath, but where there is no law[2] there is also no transgression.
16 On account of this, it is of faith, in order that it may be according to grace, so that the promise may be firm to all his seed,[6] not to those of the law only, but also to the one of the faith of Abraham [who is the father of us

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[1]Or "justify," which will be used from now on for this.
[2]No article with "law" [3]Genesis 15:6 [4]Psalm 32:1,2
[5]Same word as "consider" in 2:26; 3:28; 4:3,4,5,6,8,9,10.
[6]Or "descendants"

all,
17 even as it has been written that, **"I have appointed you the father of many nations"**[1]] in the presence of God whom he believed, Who makes alive the dead and calls the things not being as being;
18 who against hope, in hope, believed that he would become the father of many nations according to what had been said, **"Thus shall be your seed."**[2]
19 And not being weak in his faith, he realized his own body had been dead already, being about one hundred years old, and the deadness of Sarah's womb,
20 but in regard to[3] the promise of God, he did not decide with disbelief, but was strengthened in his faith, giving glory to God,
21 and was fully assured that what He promised, He was also able to do.
22 Wherefore **"It was attributed to him for righteousness."**[4]
23 But it was not written on account of him only that **"It was attributed to him,"**[4]
24 but also on account of us to whom it is about to be attributed, to those believing in the resurrection of Jesus the Lord out of (the) dead,
25 Who was delivered up on account of our trespasses, and raised up on account of our justification.

Romans Chapter Five

1 Therefore, being justified by faith, we have peace toward God through our Lord Jesus Christ,
2 through Whom also we have had the access by faith into this grace in which we have stood, and let us rejoice[5] in hope of the glory of God.
3 And not only, but also, let us rejoice in tribulation, knowing that tribulation produces perseverance,[6]
4 and perseverance, integrity,[7] and integrity, hope.
5 And hope does not put (us) to shame, because the love of God has been poured out in our hearts through the Holy Spirit having been given to us;
6 for while we were still weak, Christ died on behalf of our ungodliness, at just the opportune time.
7 For scarcely on behalf of a just man anyone will die; for perhaps someone might even dare to die on behalf of a good man;
8 but God commends His own love to us because while we were still being sinners Christ died on behalf of us.
9 Therefore, much more, having been justified now in His blood, we shall be saved through Him from the wrath.
10 For if being enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.
11 And not only (this), but also rejoicing[5] in God through our Lord Jesus Christ, through whom we now received the

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[1]Gen. 17:5 [2]Gen. 15:5 [3]Lit. "toward" or "for" [4]Gen. 15:6
[5]Or "boast" [6]Or "patience" [7]Or "tested character"

reconciliation.[1]
12 On account of this, even as through one man sin entered into the world and death through sin, and thus death came upon all men, since all sinned.
13 For until law[2] sin was in the world, but sin is not accounted when there is no law;[2]
14 however, sin reigned from Adam until Moses, even upon those not sinning in the same manner of transgression as Adam, who is a type of the One coming.
15 But not as the trespass is thus also the free gift; for if many died by the trespass of one (man), much more the grace of God and the gift by grace has increased for many by one man, Jesus Christ.
16 And the gift is not as through the one sinning; for indeed judgment of the one (brought) condemnation, but on the other hand, the free gift (brought) justification of many trespasses.
17 For if by the trespass of one (man) death reigned through the one, much more the abundance of the grace and gift of righteousness being received in life shall reign through the One, Jesus Christ.
18 Consequently therefore, as through one trespass (there came) condemnation to all men, thus also through one act of righteousness justification of life (came) upon all men;
19 for even as through the disobedience of the one man many were constituted sinners, thus also through the obedience of the One many were constituted righteous.
20 But law[2] entered that the trespass might abound; but where sin abounded, grace abounded much more,
21 in order that even as sin reigned in death, thus also the grace might reign through righteousness for eternal life through Jesus Christ our Lord.

Romans Chapter Six

1 What shall we say then? Let us continue in sin, in order that grace may abound?
2 May it not be! How can we who died to sin, still live in it?
3 Or are you without understanding that as many of us as were baptized into Christ Jesus were baptized into His death?
4 Therefore, we were buried with Him through the baptism into our death, in order that even as Christ was raised up out of (the) dead through the glory of the Father, thus also we (were raised up) that we might walk in newness of life.
5 For if we have become united in the likeness of His death, then also we shall be of His resurrection.
6 Knowing this, that our old man has been crucified, in order that the body of sin might be destroyed, so that we no longer serve sin.

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[1]Or "atonement"

[2]No article with "law"

7 For the one having died is justified from sin.
8 And if we died with Christ, we believe also we will live with Him;
9 knowing that Christ having been raised out of (the) dead, never dies again, death no more is master of Him.
10 For the (death) He died, He died for sin once and for all; and the (life) He lives, He lives for God.
11 Thus also we consider ourselves to be dead indeed to sin but living for God in Christ Jesus.
12 Therefore, do not let sin reign in your mortal body to obey the lusts of it,
13 neither present the members of your (body) to sin as instruments of unrighteousness but present yourselves to God as living out of (the) dead, and your members as instruments of righteousnes to God.
14 For sin shall not be master of you, for you are not under law[1] but under grace.
15 What then? Shall we sin because we are not under law[1] but under grace? May it not be!
16 Do you not know that when you present yourselves as slaves to obey, you are slaves to whom you obey whether sin unto death or obedience unto righteouness.
17 But thanks be to God that you were slaves of sin but obeyed from (the) heart the form of teaching to which you were delivered over,
18 and being made free from sin, you became slaves to righteousness.
19 I speak as a man on account of the weakness of your flesh, for even as you presented your members slaves to impurity and lawlessness unto lawlessness, thus now you present your members (as) slaves to righteousness unto sanctification.
20 For when you were slaves of sin, you were freedmen to righteousness.
21 Therefore, what fruit were you having then from what now you are ashamed? For the end of those is death.
22 But in the present, having been made free from sin and having been slaves to God, you have your fruit unto sanctification; and the end is eternal life.
23 For the wages of sin is death but the free gift of God is eternal life in Christ Jesus our Lord.

Romans Chapter Seven

1 Or do you not understand, brethren, for I am speaking to those knowing law,[1] that the law is the master over a man for whatever time he lives?
2 For a married woman is bound to her husband while he is living; but if the husband dies, she is released from the law of the man.
3 Therefore, then, if she becomes (joined) to another man while her husband is living, she will be designated an adulteress; but if her husband dies, she is free from the

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[1]No article with "law"

law; becoming (joined) to another man, she is not an adulteress.
4 So that, my brethren, you also were put to death to the law through the body of Christ, so that you might be (joined) to another, the One having been raised out of the dead, in order that we might bear fruit to God.
5 For when we were in the flesh, the passions of sins, the ones (set forth) through the law, were working in our members in order that they might bear fruit to death.
6 But in the present we have been released from the law, having died from that in which we were held firm, so that we serve in newness of Spirit and not oldness of letter.
7 What then shall we say? Is the law sin? May it not be! Rather I would not have known sin if not through law[1] for I did not know covetousness[2] except the law was saying, "**Do Not Covet.**"[3]
8 But sin, taking the opportunity through the commandment, produced in me every (kind of) covetousness[2]; for apart from law[1] sin is dead.
9 And once I was living apart from law;[1] but with the coming of the commandment sin came alive,
10 and I died, and the commandment which was for life, was found by me to be for death;
11 for sin, taking the opportunity through the commandment deceived me and through it killed me.
12 So that indeed the law is holy, and the commandment holy and righteous and good.
13 Therefore, did the good in me become death? May it not be! Rather it was sin, in order that sin might be made manifest, through the good in me producing death in order that sin through the commandment might become terribly sinful.
14 For we know that the law is spiritual; but I am fleshly having been sold as a slave by sin;
15 for I do not understand what I am producing; for what I would not (practice), this I practice, but what I hate, this I do.
16 But if I do this that I do not wish (to do), I confirm the law that it is good.
17 But in the present, it is no longer I that is producing it, but the sin dwelling in me.
18 For I know that nothing good dwells in me, that is, in my flesh, for the wish dwells in me, but the producing of good is not.
19 For the good that I wish, I do not, rather the evil that I wish not, I practice.
20 And if what I wish not, this I do, it is no longer I producing it, but the sin dwelling in me.
21 Therefore, I find the law in me, the one wishing to do good, that evil is present in me.

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[1]No article with "law" [2]Or "lust" [3]Ex. 20:17; Deut. 5:21

22 For I take pleasure in the law of God according to the inner man.
23 But I see another law in my members warring against the law of my mind, and leading me captive by the law of sin being in my members.
24 I am a wretched man! Who will deliver me out of the body of this death?
25 But thanks be to God through Jesus Christ our Lord. Therefore, then, I myself indeed serve (the) law of God in my mind but in the flesh (the) law of sin.

Romans Chapter Eight

1 Therefore, now there is not any condemnation to those in Christ Jesus;
2 for the law of the spirit of life in Christ Jesus set me[1] free from the law of sin and death;
3 for the law was not able, in that it was weak through the flesh, (but) God having sent His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh,
4 in order that the regulation of the law might be fulfilled in us the ones not walking according to the flesh, but walking according to the Spirit.
5 For those being according to the flesh set their minds on the (desires) of the flesh, but those (being) according to the Spirit (set their minds) on the (desires) of the Spirit.
6 For the mind of the flesh is death, but the mind of the Spirit is life and peace.
7 Wherefore the mind of the flesh is an enemy toward God, for it does not submit to the law of God, for it is not able (to do so).
8 And the ones being in the flesh are not able to please God.
9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, this one is not of Him.
10 But if Christ is in you, indeed, the body is dead on account of sin, but the Spirit is alive on account of righteousness.
11 But if the Spirit of the One having raised up Jesus out of the dead dwells in you, the One raising Christ out of the dead also will make alive your mortal bodies through the Spirit dwelling in you.
12 Therefore then, brethren, we are under obligation, not to the flesh to live according to the flesh,
13 for if we live according to the flesh, we are about to die, but if by the Spirit, you are putting to death the practices of the flesh, you shall live.
14 For whoever is being led by the Spirit of God, these are the sons of God.
15 For you received not the spirit of bondage again to fear, but you received the spirit of adoption, in which

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[1]Some mss. have "you."

we cry, "Abba, Father!"
16 The same Spirit bears witness with our spirit that we are the children of God.
17 And if children, also heirs; indeed (we are) heirs of God and co-heirs with Christ, if indeed we suffer with (Him) in order that we may be glorified with (Him).
18 For I consider that the sufferings of the present time are not worthy (to be compared) to the coming glory to be revealed in us.
19 For the eager expectation of creation anxiously waits for the revelation of the sons of God.
20 For the creation was subjected to futility, not of its own self, but on account of the One subjecting it in hope
21 that even creation itself shall be made free from the slavery of the corruption into the freedom of the glory of the children of God.
22 For we know that all creation groans together and as in childbirth travails together until the present.
23 And not only, but also, we ourselves having the first fruit of the Spirit, even we ourselves groan anxiously waiting the adoption, the redemption of our bodies.
24 For we are saved by hope; and hope being seen is not hope; for who hopes for what he sees;
25 but if we see not, we hope, through perseverance we anxiously wait.
26 And likewise also the Spirit takes a part with us to help us in our weakness; for what it is necessary that we pray, we do not know, but the same Spirit intercedes (for us) with unspeakable groanings.
27 But the One searching the hearts knows what is the mind of the Spirit because He makes intercession according to (the will of) God.
28 And we know that eveything works together for good to the ones loving God and the ones being called according to (His) provision;
29 that whom He foreknew, He also predestined comformable to the image of His Son, that He might be the firstborn among many brothers;
30 whom also He predestined, these He also called; and whom He called, these also He justified; whom He justified, these also He glorified.
31 What then shall we say to these (thoughts)? If God is for us, who is against us?
32 Indeed, Who spared not His own Son but delivered Him up on behalf of all of us, how will He not also with Him graciously grant to us all (needs)?
33 Who can bring charge against elect ones of God? God is the One justifying!
34 Who is the one condemning? Christ Jesus is the One having died, but rather having been raised up, Who is on the right hand of God, Who also makes intercession on behalf of us.

35 Who will separate us from the love of Christ? (Shall) tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?
36 Even as it has been written that, **"For your sake we are being put to death the whole day; we are considered as sheep for slaughter."**[1]
37 But in all these we are super conquerors through the One loving us.
38 For I have been persuaded that neither death, nor life, nor angels, nor authorities, nor things present, nor things coming, nor powers,
39 nor height, nor depth, nor any other creation shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Romans Chapter Nine

1 I speak truth in Christ, I do not lie, my conscience bearing witness with me in the Holy Spirit,
2 that in me is great sorrow and an unceasing pain in my heart.
3 For I could pray that I myself would be accursed from Christ on behalf of my brethren my kinsmen according to the flesh,
4 who are Israelites, of whom is the adoption and the glory and the covenants and the giving of the law and the (sacred) services and the promises,
5 of whom are the fathers, and out of whom (came) the Christ according to the flesh; the One being over all, God blessed forever, Amen!
6 But not as though the word of God has failed. For not all those (descended) of Israel, are these Israel.
7 And neither are Abraham's seed[2] all children, but, **"In Isaac your seed[2] shall be called."**[3]
8 This is, not the children of the flesh are of God, but the children of the promise are considered seed;[2]
9 for the promise is this, **"According to this time I will come and Sarah shall have a son."**[4]
10 And not only (this), but also Rebekah, having conceived (twins) by one (man), Isaac our father;
11 for not yet having been born neither having practiced any good or foul, in order that the purpose of God might remain according to (His) choice,
12 not of works but out of the One calling, it was said to her that, **"The older shall serve the younger."**[5]
13 Even as it has been written, **"Jacob I loved, and Esau I hated."**[6]
14 What then shall we say? "There is no injustice with God, is there?" May it not be!
15 For to Moses He says, **"I will have mercy on whom I will mercy, and pity on whom I will have pity."**[7]
16 Therefore, then it is not of the one wishing neither

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[1]Psalm 44:22 [2]Or "descendants" [3]Gen. 21:12 [4]Gen.18:10,14
[5]Gen. 25:23 [6]Mal. 1:2,3 [7]Exodus 33:19

the one running but of God the One having mercy.
17 For the Scripture says to Pharoah that, **"For this same (reason) I raised you up so that I might demonstrate in you My power and thus My name may be declared in all the earth."**[1]
18 Therefore then, He shows mercy to whom He desires, and He hardens whom He desires.
19 You will say to me then, "Why therefore does He still find fault? For who has resisted His will?"
20 Indeed rather, O man, who are you answering against God? What is formed will not say to the One forming, "Why did You make me thus," will he?
21 Or does not the potter have authority over the clay, out of the same lump to make one vessel indeed for honor and one for dishonor?
22 What if God desiring to demonstrate His wrath and make known His power endured with much patience[2] a vessel of wrath having been prepared for destruction,
23 and in order that He might make known the riches of His glory upon a vessel of mercy which He beforehand had prepared for glory, (even)
24 us whom also He called, not only out of Jews but also out of gentiles?
25 Even as in Hosea He says, **"I will call the people (who were) not Mine, My people, and the one not being loved, beloved;**[3]
26 "And it shall be in the place where it was said to them, 'You are not My people,' there they shall be called sons of the living God."[4]
27 And Isaiah cried out on behalf of Israel, **"If the number of the sons of Israel be as the sand of the sea, the remnant will be saved;**
28 **"for the Lord will make completion of His word and cut it short upon the earth."**[5]
29 even as Isaiah has said before, **"Except the Lord Sabaoth**[6] **left us descendants**[7] **we would become as Sodom and be like as Gomorrah."**[8]
30 What then shall we say? That the gentiles not pursuing righteousness have obtained righteousness, even the righteousness by the faith.
31 And Israel pursuing (the) law of righteousness did not achieve (that) law.
32 Why? Because (they sought it) not out of faith but as out of works; they stumbled at the stone of stumbling,
33 Even as it has been written, **"Behold, I place in Zion a stumbling stone and a rock of offense, and the one believing in Him will not be put to shame."**[9]

Romans Chapter Ten

1 Brethren, indeed, the good pleasure of my heart and my

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[1]Exodus 9:16 [2]Or "longsuffering" [3]Hosea 2:23 [4]Hosea 1:10
[5]Isaiah 10:22,23 [6]Means "of host" [7]Lit. "seed"
[8]Isaiah 1:9 [9]Isaiah 28:16

petition to God on behalf of them[1] is for salvation.
2 For I witness to them that they have a zeal of God, but not according to full knowledge;
3 for not understanding the righteousness of God, and seeking to establish their own, they did not submit to the righteousness of God;
4 for the end of law[2] is Christ for righteousness to everyone believing.
5 For Moses writes (about) the righteousness which is out of the law that, **"The man doing (it) will live by it."**[3]
6 But the righteousness out of faith speaks thus, **"Do not say in your heart, 'Who will ascend into heaven?'** [this is to bring Christ down];
7 or, **'Who shall descend into the abyss?** [this is to raise Christ out of the dead].
8 But what does it say? **"The word is near you, in your mouth and in your heart;"**[4] this is the word of faith which we are preaching.
9 Because if you confess with your mouth Jesus is Lord, and believe in your heart that God raised Him out of the dead, you shall be saved;
10 for in the heart one believes for[5] justification, and with the mouth confesses for[5] salvation.
11 For the Scripture says, **"Everyone believing in Him shall not be put to shame."**[6]
12 For there is not a difference between a Jew and a Greek; for the same Lord (is over) all, being rich to all those calling upon Him;
13 for **all whoever shall call on the name of the Lord shall be saved.**[7]
14 How then shall they call on whom they did not believe? And how shall they believe in whom they have not heard? And how shall they hear without (someone) preaching?
15 And how shall they preach if they are not sent? Even as it has been written, **"How beautiful are the feet of the ones preaching good news of good things!"**[8]
16 But not all obeyed the gospel; for Isaiah says, **"Lord who has believed our message?"**[9]
17 Therefore, faith (comes) of hearing, and the hearing through (the) word of Christ.
18 But I say, "They have certainly heard, have they not?" Indeed rather, **"Their voice has gone out into all the earth, and their words to the ends of the inhabited world."**[10]
19 But I say, "Certainly Israel knew, did they not?" First, Moses says, **"I will make you jealous by (which is) not a nation; I will make you angry by a nation without any understanding."**[11]

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[1]Some mss. have "Israel." [2]No article with "law"
[3]Lev. 18:5 [4]Deut. 30:14 [5]Or "unto"/"toward"
[6]Isaiah 28:16 [7]Joel 2:32 [8]Isaiah 52:7 [9]Isaiah 53:1
[10]Psalm 19:4 [11]Deut. 32:21

20 And Isaiah is very bold and says, **"I was found by those not seeking Me; I became manifest to those not asking for Me."**[1]

21 And to Israel He says, **"I stretched out My hands the whole day to a disobedient and contrary people."**[2]

Romans Chapter Eleven

1 I say then, "Did God abandon His people?" May it not be! For I myself am also an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God did not abandon His people whom He foreknew or do you not know what it says in the Scripture about Elijah, as he argued with God against Israel?

3 **"O Lord, they killed Your prophets, they tore down Your altars, and I am left alone, and they seek my life."**[3]

4 But what says the divine reply to him? **"I retained to myself seven thousand men who have not bowed (their) knee to Baal."**[4]

5 Therefore, thus also in the present time there has come about a remnant according to (the) election of grace.

6 And if by grace, it is no longer of works, since (then) grace would no longer be grace.

7 What then? What Israel is earnestly seeking, this it has not secured, but the elect have secured (it), but the remainder were hardened.

8 Even as it has been written, **"God gave to them a spirit of lethargy, eyes that see not, and ears that hear not, until this very day."**[5]

9 And David says, **"Let their table become a snare** and a trap, **and a stumbling block and a retribution to them."**

10 **"Let their eyes be darkened that they do not see, and bend their backs continually."**[6]

11 Therefore I say, they did not stumble in order that they might fall, did they? May it not be! But by their trespass salvation (has come) to the gentiles to provoke them to jealousy.

12 But if their trespass (brings) riches for the world and their failure riches for the gentiles, how much more their fulfillment!

13 But to you gentiles I speak, forasmuch as indeed then I am an apostle of gentiles, I glorify my ministry,

14 if somehow I may provoke to jealousy my (brethren) in the flesh and save some of them.

15 For if the casting away of them (brings) reconciliation of the world, what the reception (of them), if not life out of the dead?

16 And if the first fruit is holy, also the lump; and if the root is holy, also the branches.

17 But if some of the branches were broken off, and you a wild olive being grafted among them and you became a partaker of the root of the fatness of the olive tree,

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[1]Isaiah 65:1 [2]Isaiah 65:2 [3]I Kings 19:10 [4]I Kings 19:18
[5]Deut. 29:4 [6]Psalm 69:22,23

18 do not boast against the branches; and if you boast, you do not sustain the root, but the root, you.
19 You will say, therefore, "Branches were broken off in order that I might be grafted in."
20 Well; they were broken off by unbelief, and you have stood by faith. Do not be high-minded, but fear;
21 if God did not spare the natural branches, neither will He spare you.
22 Behold, therefore, the kindness and strictness of God; indeed, on those having fallen, strictness; but on you, God's kindness, if you remain in the kindness, otherwise you also will be cut off.
23 And those also, if they do not continue in unbelief, will be grafted (back) in, for God is able again to graft them in.
24 For if you were cut off from a wild olive tree by nature and were grafted in a cultivated tree contrary to nature, how much more these who were by nature be grafted in their own olive tree.
25 For I do not want you to be unmindful, brethren, (of) this mystery in order that you be not wise in yourselves, that hardness has happened partially to Israel until the fulness of the gentiles has come in.
26 And thus all Israel shall be saved, even as it has been written, **"The Deliverer will come out of Zion, He will turn away ungodliness from Jacob;**
27 **"And this is the covenant from Me to them whenever I take away their sins."**[1]
28 Indeed, according to the gospel (they are) enemies on account of us, but according to the election (they are) beloved on account of the fathers;
29 for the gifts and calling of God are unregrettable.
30 For even as you then disobeyed God, but now have been shown mercy by the disobedience of those,
31 thus also these now disobeyed in order that your mercy also now may cause mercy to be shown to them.
32 For God has shut up all to disobedience in order that He may show mercy to all.
33 Oh the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and His ways untraceable.
34 For, **who has known the mind of the Lord? or who has become His counsellor?**[2]
35 or who has given to Him first and it shall be repaid to him?[3]
36 Because from Him and through Him and unto Him are all things; to Him be glory forever. Amen!

Romans Chapter Twelve

1 Therefore, I plead with you, brethren, on account of the mercies of God, to present your bodies a living sacrifice,

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[1]Isaiah 59:20,21 [2]Isaiah 40:13 [3]Job 41:11

holy and well pleasing to God, (which is) your logical religious service;
2 and stop being conformed (outwardly) to this age, but be transformed (inwardly) by the renewing of your mind that you may prove what (is) the will of God: the good, the well pleasing and perfect.
3 For I say through the grace having been given to me to everyone among you not to think (of himself) more highly than he ought to think, but to think so as to have a sober mind, as God has delivered to each a measure of faith.
4 For even as we have many members in one body, but all the members do not have the same function,
5 thus we are many (members) in one body in Christ, but each one members of one another.
6 And having gifts differing according to the grace having been given to us, whether prophecy, (prophesy) according to the proportion of (one's) faith;
7 whether service, (let one show it) in his service; whether the one teaching, (be faithful) in his doctrine;
8 whether the one exhorting,[1] (show it) in his exhortation; the one sharing with others, (let it be) with generosity; the one being a leader, (let him do it) with diligence; the one having mercy, with cheerfulness.
9 (Let) love (be) without hypocrisy, despise (any) evil, cling to the good;
10 with brotherly love (manifest) warm affection to one another; in honor preferring one another,
11 in diligence not shiftless,[2] zealous in the Spirit, serving the Lord,
12 rejoicing in hope, persevering in tribulation, in prayer continuing diligently,
13 contributing to the needs of the saints, practicing[3] hospitality.
14 Bless those persecuting you,[4] bless and do not curse.
15 Rejoice with (those) rejoicing; weep with (those) weeping.
16 (Be) of the same mind toward one another, do not set your mind on high things but associate yourself with the humble. Do not become conceited.[5]
17 Never return evil for evil; taking careful thought (to do) good (deeds) to all men.
18 If possible, as far as it is with you, live peaceably with all men.
19 Avenge not yourselves, beloved, but give place to wrath, for it has been written, **"Vengeance is Mine, I will repay,"**[6] says the Lord.
20 But **if your enemy is hungry, feed him; if he is thirsty, give him drink; for doing this you will heap burning coals upon his head.**[7]

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[1]Or "comforting" [2]See Matt. 25:26 [3]Lit. "pursuing"
[4]Some mss. omit "you." [5]Lit. "wise within yourselves"
[6]Deut. 32:35 [7]Proverbs 25:21,22

21 Do not be conquered by evil, but conquer the evil with good.

Romans Chapter Thirteen

1 Let every life[1] be subject to governing[2] authorities, for there is no authority except by God, and those existing have been invested by God;
2 so then the one opposing the authority has stood against the ordinances of God, and those having stood against it will receive to themselves judgment.
3 For the rulers are not a fear to (those doing) good work but to evil (work). Do you want not to be afraid of the authority? Do good, and you will have praise of it.
4 For it is a minister of God to you for good. And if you do evil, be fearful; for it does not bear the sword uselessly; for it is a minister of God, an avenger for wrath to the one practicing evil.
5 Wherefore it is necessary to be subject, not only on account of the wrath but also for the sake of conscience.
6 For on account of this you also pay taxes, for they are servants of God attending diligently to this same thing.
7 Give back to all their dues: tax to whom tax (is due); tribute to whom tribute, honor to whom honor.
8 Owe no one anything, except to love one another; for the one loving the other has fulfilled (the) law.
9 For this, **"You shall not commit adultery, You shall not murder, You shall not steal, you shall not covet,"**[3] and if there is any other commandment, it is summed up in this word, **"You shall love your neighbor as yourself."**[4]
10 Love does not work evil to the neighbor, therefore love fulfills (the) law.
11 And this (do), knowing the time, that (it is) already (the) hour for us[5] to rise up out of sleep, for now our salvation is nearer than when we believed.
12 The night has progressed, and the day has drawn nearer. Therefore, let us put off the works of darkness, and let us put on[6] the armor[7] of light.
13 Let us walk honorably as in the day, not in debaucheries and in drunken sprees, not in illicit sexual affairs and in obcenities, not in strife and in jealousy.
14 But you put on[6] the Lord Jesus Christ and do not make plans[8] (to satisfy) the lusts of the flesh.

Romans Chapter Fourteen

1 You receive the one being weak in the faith, but not for discriminating against (his) reasonings.
2 Indeed one (person) believes one may eat all things, but the weak one eats (only) vegetables.
3 Do not let the one eating despise the one not eating, and let not the one not eating judge the one eating, for God has received him.

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[1]Or "soul" [2]Or "superior" [3]Exodus 20:13-15 [4]Lev. 19:18
[5]Some mss. have "you." [6]Or "be clothed"; lit. "be endued"
[7]Lit. "weapons" [8]Lit. "forethought"

Romans 14:4 - 23

4 Who are you to judge another one's personal servant? To his own master[1] he stands or falls; and he shall stand, for the Lord is able to (make) him to stand.
5 Indeed one (person) judges one day over another day; and another (person) judges every day (alike). Let each one be fully convinced in his own mind.
6 The one who regards the day, regards it to the Lord; and the one eating, eats to the Lord, for he gives thanks to God; and the one not eating to the Lord does not eat, and he gives thanks to God.
7 For no one lives to himself, and no one dies to himself.
8 For if we live, we live for the Lord; and if we die, we die for the Lord; therefore, if we live or if we die, we are the Lord's.
9 For unto this Christ died and lived (again) in order that He may be Lord of both the dead and the living.
10 But you, why do you judge your brother? Or also you, why do you despise your brother? For we all shall stand before the judgment seat of God[2]
11 For it has been written, **"As I live, says the Lord, that every knee shall bow to Me, and every tongue shall confess to God."**[3]
12 Therefore, then, each one of us shall give account[4] concerning ourselves to God.
13 Let us therefore no longer judge one another; but judge this rather, not to put an obstacle or a stumbling block in our brother's (way).
14 I know and am persuaded in the Lord Jesus that nothing is unclean in itself; except to the one considering some thing unclean, that is unclean.
15 For if on account of food your brother is grieved, you are no longer walking according to love. Do not with food destroy that one on behalf of whom Christ died.
16 Therefore, let not your good be spoken of wrongfully.[5]
17 For the kingdom of God is not food and drink, but (is) righteousness and peace and joy in the Holy Spirit.
18 For the one serving Christ in this (matter) is well pleasing to God and approved by men.
19 Therefore then, let us pursue also the things of peace and the things which edify[6] one another.
20 Stop tearing down the work of God for the sake of food! Indeed, all (foods) are clean but (become) evil to the man eating, (thus) causing an obstacle (to another).
21 It is good not to eat flesh nor to drink wine nor (do) anything which causes your brother to stumble.
22 Your faith which you have, have for yourself before God. Blessed[7] is the man judging himself in that which he approves.
23 But the one doubting if he eats has been condemned

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[1]Or "lord" [2]Some mss. have "Christ." [3]Isaiah 45:23
[4]Lit. "λόγος" - word [5]Lit. "blasphemed" [6]Lit. "build up"
[7]Or "happy"

because (he eats) not out of faith; and every (act) not of faith is sin.

Romans Chapter Fifteen

1 And we, the strong are obligated to bear the weaknesses of those without strength, and not to please ourselves.
2 Let each of us please our neighbor for good toward (his) edification;[1]
3 for even Christ did not please Himself; even as it has been written, **"The denunciations of those denouncing you fell upon Me."**[2]
4 For whatever was written before was written for our doctrine, in order that through the perseverance and through the encouragement of the Scriptures we may have hope.
5 And may the God of perseverance and encouragement give to you the same mind toward one another according to Christ Jesus,
6 in order that with one accord and with one mouth you may glorify God the Father and our Lord Jesus Christ.
7 Wherefore you receive one another even as Christ also received you into the glory of God.
8 For I say that Christ has become a minister (to the ones) of circumcision on behalf of the truth of God, in order to confirm the promises to our fathers,
9 and of the gentiles on behalf of mercy to glorify God; even as it has been written, **"On account of this I will confess You among the gentiles and I will sing psalms to Your name."**[3]
10 And again he says, **"You rejoice, gentiles, with His people."**[4]
11 And again, **"Praise the Lord, all you gentiles, and let all the people offer praise to Him."**[5]
12 And again Isaiah says, **"The root of Jesse shall come, and the One arising to govern gentiles; and upon Him the gentiles will hope.**[6]
13 And may the God of hope fill you with all joy and peace as you believe, that you abound in your hope by the power of the Holy Spirit.
14 And my brethren, I myself have been persuaded concerning you also that you yourselves also are full of goodness, having been filled with all knowledge, being able also to admonish one another.
15 But I have written to you very boldly in some measure, as reminding you again through the grace having been given to me by God,
16 that I am a servant[7] of Christ Jesus to the gentiles giving priestly service[8] of the gospel of God, in order that the offering of the gentiles may become acceptable,

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[1]Lit. "build up" [2]Psalm 69:9 [3]Psalm 18:49 [4]Deut.32:43 [5]Psalm 117:1 [6]Isaiah 11:10 [7]A rare word for a "liturgical servant" [8]A priest talks to people about God and to God about people.

being sanctified by the Holy Spirit.
17 I have, therefore, the (occasion) of boasting in Christ Jesus (in regard to) the things concerning God.
18 For I will not dare to speak of anything which Christ did not accomplish through me toward obedience of the gentiles, in word and in work,
19 in power of (miraculous) signs and wonders, by the power of the Spirit; so that from Jerusalem and around as far as Illyricum I have fulfilled the gospel of Christ,
20 and thus being ambitious to preach the gospel where Christ has not been named, in order that I might not build on another (person's) foundation,
21 but even as it has been written, **"To whom it was not announced concerning Him, they shall see; and they who have not heard shall understand."**[1]
22 Wherefore also I was hindered many times from coming to you;
23 but now, having no longer a place in these regions, and having a longing to come to you for many years,
24 whenever I go to Spain, for I hope going through to see you and by you to be sent forth there, if first I may be filled of your (fellowship), for a while.[2]
25 But now I go to Jerusalem, ministering to the saints.
26 For Macedonia and Achaia were well disposed to make a certain contribution to the poor saints in Jerusalem.
27 For they were well disposed, (to do that) for they are in debt to them[3]; for if the gentiles shared in their[3] spiritual (blessings), they[4] are in debt also to minister to them[3] physical (blessings).
28 Therefore, having completed this (project), and having sealed to them this fruit, I will go through you to Spain;
29 and I know that coming to you I shall come in the fulness of the blessing of Christ.
30 And I plead with you, brethren, through our Lord Jesus Christ and through the love of the Spirit to agonize together with me in your prayers on behalf of me to God,
31 in order that I may be delivered from those disobeying in Judea, and that my ministry in Jerusalem may be acceptable to the saints,
32 in order that coming to you with joy in the will of God I may find satisfying rest with you.
33 And the God of peace be with all of you. Amen!

Romans Chapter Sixteen

1 I commend to you Phoebe our sister, being also a servant[5] of the church in Cenchrea,
2 in order that you may receive her in the Lord worthily of the saints, and stand by her in whatever activity she may have need of you, for also she has been a great helper of

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[1]Isaiah 52:15 [2]Lit. "of a part" [3]Jewish Christians [4]Gentile Christians [5]Elsewhere translated "minister" or "deacon."

many and of me also.
3 Greet Prisca and Aquila, my fellows workers in Christ Jesus,
4 who on behalf of my life risked[1] their own neck, to whom not I only give thanks, but all the churches of the gentiles;
5 also (greet) the church at their house. Greet Epaenitus, my beloved, who is the first fruit of Asia for Christ.
6 Greet Mary, who did much work for us.
7 Greet Andronicus and Junias my relatives and my fellow-captives, who are outstanding with the apostles, who also had been in Christ before me.
8 Greet Ampliatus my beloved in the Lord.
9 Greet Urbanus our fellow-worker in Christ, and Stachys my beloved.
10 Greet Apelles the approved in Christ. Greet those of the (house) of Aristobulus.
11 Greet Herodian, my relative. Greet those of the (house) of Narcissus being in the Lord.
12 Greet Tryphaena and Tryphosa, workers in the Lord. Greet Persis the beloved, who worked much in the Lord.
13 Greet Rufus the elect in the Lord, and his mother and mine.
14 Greet Asyncritus, Philegon, Hermes, Patrobus, Hermas and the brethren with them.
15 Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints with them.
16 Greet one another with a holy kiss. All the churches of Christ salute you.
17 I plead with you, brethren, to watch carefully those making divisions and (placing) stumbling blocks contrary to the teaching which you learned, and you turn away from them.
18 For such as these do not serve our Lord Jesus Christ but their own belly, and through fine sounding words and sweet talk deceive the hearts of the innocent.
19 For your obedience has gone forth to all; therefore, I rejoice over you, and I want you to be wise toward the good and guileless toward evil.
20 The God of peace will crush Satan under your feet quickly. The grace of our Lord Jesus be with you.
21 Timothy, my fellow worker, greets you, also Lucius and Jason and Sosipater my relatives.
22 I Tertius, the one having written this letter,[2] greets you in the Lord.
23 Gaius my host and the whole church greets you. Erastus, the city manager greets you, and Quartus the brother.
24 [The grace of our Lord Jesus Christ be with you all.][3]
25 Now to the One being able to establish you according to my gospel and the preaching of Jesus Christ, according to

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[1]Lit. "laid down" [2]Lit. "epistle" [3]Not in most mss.

the revelation of the mystery having been kept silent for ages of time,
26 but now having been made manifest through prophetic Scriptures according to the commandment of the eternal God for obedience of faith having been made known to all the nations,[1]
27 to the only wise God through Jesus Christ, to whom be the glory forever. Amen!

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I CORINTHIANS

1 Paul called (to be) an apostle of Christ Jesus through the will of God, and Sosthenes our brother,
2 to the church of God being in Corinth, having been sanctified in Christ Jesus, called (to be) saints, with all those calling on the name of our Lord Jesus Christ in every place, their (Lord) and ours;
3 grace to you and peace from God our father and the Lord Jesus Christ.
4 I thank my[2] God always concerning you upon the grace of God having been given to you in Christ Jesus,
5 that in every way you were enriched in Him, in every word and in every knowledge,
6 even as the witness of Christ was confirmed in you,
7 so that you might not be lacking in any (spiritual) gift[3] eagerly waiting for the revelation of our Lord Jesus Christ;
8 Who also shall confirm us until the end, faultless in the day of our Lord Jesus Christ.
9 God is faithful through Whom you were called into the fellowship of His Son Jesus Christ our Lord.
10 I plead with you, brethren, through the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions[4] among you, but you may be joined together perfectly in the same mind and in the same understanding.
11 For it was declared to me about you, my brethren, by those of Chloe's (household) that there are contentions among you.
12 And I say this, that each of you says, "I am of Paul," and "I of Apollos," and "I of Cephas,"[5] and "I of Christ."
13 Is Christ divided? Paul was not crucified on behalf of you, was he? Or were you baptized in the name of Paul?
14 I am thankful that I did not baptize any of you except Crispus and Gaius,
15 in order that no one may say that you were baptized into my name.
16 [But I did baptize also the house(hold) of Stephanus; otherwise I do not know of any other I baptized.]
17 For Christ sent me not to baptize, but to preach the gospel, not in wisdom of word, in order that the cross of

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[1]Or "gentiles" [2]"My" not in some mss. [3]Gr. charisma
[4]Lit. "schisms" [5]Hebrew for Peter

Christ may not be made empty.
18 For the word of the cross indeed is to them perishing foolishness, but to those of us being saved it is the power of God.
19 For it has been written, **"I will destroy the wisdom of the wise and the understanding of the ones (claiming) to understand, I will set aside."**[1]
20 Where is the wise? Where is the scribe? Where is the contentious of this age? Has not God made foolish the wisdom of the world?
21 For since in the wisdom of God, the world through wisdom did not know God, God was well disposed through the foolishness of preaching to save those believing.
22 And since the Jews ask for a (miraculous) sign, and the Greeks seek wisdom,
23 so, we preach Christ having been crucified, indeed to the Jews a scandal,[2] and to the gentiles foolishness,
24 but to the ones being called, both Jews and gentiles, (He is) Christ the power and the wisdom of God;
25 because the foolishness of God is wiser than men's (wisdom), and the weakness of God is stronger than men's (strength).
26 For behold your calling, brethren, because (there are) not many wise according to the flesh (among you), not many powerful, not many well born;
27 but God chose the foolish things of the world in order that He might completely shame the wise (men), and God chose the weak things of the world in order that He might completely shame the strong things.
28 And God chose the base things of the world and those things being despised, the things not being, in order that he might abolish the things being,
29 thus all flesh may not boast before God.
30 But you are of Him in Christ Jesus, Who became to us the wisdom from God, both righteousness and sanctification and redemption,
31 in order that, even as it has been written, **"Let the one who boasts, boast in the Lord."**[3]

I Corinthians Chapter Two

1 And having come to you, brethren, I came not with fluency of word or of wisdom proclaiming to you the mystery[4] of God.
2 For I decided not to know anything among you except Jesus Christ and Him having been crucified.
3 And I was with you in weakness and in fear and in much trembling.
4 And my word and my preaching was not in persuasive words, but in a demonstration of Spirit and power,
5 in order that your faith might not be in wisdom of men but in (the) power of God.

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[1]Isaiah 29:14 [2]Or "stumbling block" [3]Jeremiah 9:24
[4]Some mss. have "gospel."

6 But we speak wisdom among the mature, but not the wisdom of this age, neither of the rulers of this age being destroyed.
7 But we speak the wisdom of God in a mystery, that having been hidden, which God foreordained before the ages to His glory;
8 which none of the rulers of this age knew, for if they had known they would not have crucified the Lord of glory.
9 But even as it has been written, **"What the eye has not seen and the ear has not heard and has not entered into the heart of man, which God has prepared for those loving Him."**[1]
10 But God has revealed (it) to us through the Spirit; for the Spirit searches all things, even the deep things of God.
11 For who of men knows the (thoughts) of a man if not the spirit of that man in him?
12 But we have not received the spirit of the world but the Spirit that (is) of God, in order that we may know that having been freely given to us by God;
13 which also we speak not in words taught of human wisdom but (those) taught by the Spirit, interpreting spiritual (words) to spiritual persons.[2]
14 But the natural[3] man does not accept the things of the Spirit of God for they are foolishness to him, and he is not able to know (them), because they are spiritually perceived;
15 but the spiritual (person) perceives all things, but he himself is not perceived by anyone.
16 **For who has known the mind of the Lord, that he will instruct Him?**[4] But we have the mind of Christ.

I Corinthians Chapter Three

1 And I, brethren, was not able to speak to you as to spiritual (people), but as fleshly, as babes in Christ.
2 I gave you milk to drink, not solid food, for you were not able, but neither still now are you able.
3 For you are still fleshly. For where jealousy and strife (is) among you, are you not fleshly, and walking according to a (worldly) man?
4 For whenever someone says, "I indeed am of Paul," and another, "I of Apollos," are you not (worldly) men?
5 For who is Apollos? And who is Paul? But ministers[5] through whom you believed, and to each as the Lord gave.
6 I planted, Apollos watered, but God causes the growth;
7 so that neither the one planting is anything, neither the one watering, but God the One causing the growth.
8 The one planting and the one watering are one, but each shall receive his own reward according to his own labor.
9 For we are fellow laborers of God; you are God's farm

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[1]Isaiah 64:4; 52:15 [2]Or "comparing spiritual (words) with spiritual things" [3]Lit. "soul man" has only soul not Spirit
[4]Isaiah 40:13 [5]Or "servants"

land, you are God's building.
10 According to the grace of God having been given to me as a wise architect, I have laid a foundation and another is building upon it; but let each watch how he builds;
11 for another foundation no one is able to lay except what has been laid which is Jesus Christ.
12 And if any builds upon the foundation gold, silver, valuable stones; wood, hay, straw,
13 the work of each shall become manifest, for (the) day will declare it; because it will be revealed with fire, and the fire itself shall test the work of each, of what sort it is.
14 If the work of any one which he has built upon (the foundation) remains, he shall receive a reward;
15 if the work of anyone is consumed (by that fire), he shall suffer loss, but he himself shall be saved, but thus as through fire.
16 Do you not know that you are the sanctuary of God, and the Spirit of God dwells in you?
17 If any one destroys the sanctuary of God, God shall destroy this one; for the sanctuary of God is holy, which you are.
18 Let no one deceive himself; if anyone among you supposes himself to be wise in this age, let him become a fool, in order that he may become wise.
19 For the wisdom of this world is foolishness before God; for it has been written, **"The One grasping the wise in their craftiness."**[1]
20 And again, **The Lord knows the reasonings of the wise that they are futile."**[2]
21 So then, let no one boast in men; for all is yours,
22 whether Paul or Apollos or Cephas or the world or life or death or things present or things coming, all (are) yours,
23 and you (are) of Christ, and Christ (is) of God.

I Corinthians Chapter Four

1 Thus let a man consider us as menial servants of Christ and stewards of the mysteries of God.
2 In this case, as well, it is sought among stewards that one be found faithful.
3 But for me it is a very small matter that I be examined by you or be examined by human standard,[3] but neither do I examine myself;
4 for I am aware of nothing in myself, but in this I am not justified, but the One examining me is God.
5 So then, do not continue judging anything before the time until when the Lord comes, Who also will bring to light the hidden things of darkness and manifest the purposes of hearts; and then praise shall come to each one from God.
6 And these (matters), brethren, I have transferred in a

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[1]Job 5:13 [2]Psalm 94:11 [3]Lit. "day," comparing a court day to judgment day.

figure to myself and Apollos on account of you, in order that you may learn in us the (saying) "Do not (go) beyond what has been written," in order that no one of you be puffed up one against another.
7 For who distinguishes you (over another)? And what do you have which you have not received? And if you received it why do you boast as if not receiving (it)?
8 Already you have been filled; already you are enriched; without us you reigned as kings; and I would wish indeed that you did reign as kings in order that we might reign with you.
9 For I suppose God has displayed us apostles last[1] as condemned to death, that we became a spectacle to the world and to angels and to men.
10 We ourselves are fools on account of Christ, but you yourselves are wise in Christ; we are weak, but you are strong; you are glorified, but we are dishonored.
11 Until this present hour we both are hungry and thirsty and are naked and are pummelled[2] and are homeless,[3]
12 and we labor, working with our own hands; being reviled, we bless, being persecuted, we endure,
13 being maligned, we plead; we became as the scum of the world, the refuse of all (mankind) until now.
14 I do not write these (words) to shame you, but as my beloved children to admonish (you);
15 for (even) if you may have ten thousand[4] instructors[5] in Christ, but not many fathers, for through the gospel I have begotten you in Christ Jesus.
16 Therefore, I plead with you, be imitators of me.
17 On account of this I sent to you Timothy, who is my beloved child and faithful in the Lord who will remind you of my ways in Christ Jesus even as I teach everywhere in every church.
18 But certain ones have become puffed up as though I was not coming to you.
19 But I shall come quickly to you, if the Lord wills, and I shall know not the word, but the power of those being puffed up,
20 for the kingdom of God is not in word, but in power.
21 What do you desire? Shall I come to you with a rod, or in the spirit of love and meekness?

I Corinthians Chapter Five

1 Sexual immorality actually is reported among you, and such immorality which is not even among gentiles, that a certain one has his father's wife.
2 But you are puffed up, and not rather grieved, in order that the one doing this deed be removed out of your midst.
3 For indeed I, being absent in body but present in spirit, already have judged, as being present, the one committing

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[1]As doomed captives at end of triumphal parade [2]Lit. "beat with fist" (See Matt. 26:67; Mk.14:65.) [3]Lit. "unsettled"
[4]Lit. "myriad" [5]Lit. "paedagogue"

thus this (deed).
4 In the name of our Lord Jesus, when you gather together,
and my spirit with you, with the power of our Lord Jesus,
5 deliver over such a one as this to Satan for the
destruction of his flesh, in order that the spirit may be
saved in the day of the Lord.
6 Your boasting is not good. Do you not know that a little
leaven leavens the whole lump?
7 Clean out the old leaven in order that you may be a new
lump even as you are without leaven. For even Christ our
pascal (lamb) was sacrificed;
8 so then, let us keep the Feast, not with old leaven nor
with the leaven of malice and wickedness, but with the
unleavened (loaves) of sincerity and truth.
9 I wrote to you in my letter not to associate with
sexually immoral people;
10 not altogether (meaning) with immoral people[1] of this
world or with the greedy[2] or swindlers or idolaters since
then it would be necessary to go out of the world.
11 But now I write to you not to associate with anyone
being named a brother if he be an immoral person[1] or
greedy[2] or idolater or a reviler or drunkard or swindler,
not to eat with such a one as this.
12 For why am I to judge those without? Do you not judge
those within (the Christian fellowship)?
13 God will judge those without. **Remove the wicked one from
among them.**[3]

I Corinthians Chapter Six

1 Does any one of you having a matter against another dare
to have it judged before the unrighteous, and not before
the saints?
2 Or do you not know that the saints shall judge the world?
And if the world is judged by you, are you unworthy of
judgments[4] of smallest (matters)?
3 Do you not know that we shall judge angels? How much more
then matters of livelihood?
4 Indeed, therefore, if you have judgments[4] of matters of
livelihood, do you appoint those (to judge) being least
esteemed by the church?
5 I say this to your shame. Thus, is there not one among
you, no one who is wise, who is able to decide in your
midst between his brother?
6 But brother brings law suit[5] against brother, and this
before unbelievers.
7 Already, indeed, therefore, it is wholly a fault among
you that you have matters of law[6] with one another; why
not rather be wronged? Why not rather be defrauded?
8 But you yourselves do wrong and defraud, even brothers.
9 Or do you not know that the unrighteous shall not inherit

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[1]Or "fornicators" [2]Or "covetous" [3]Deut. 17:7; 19:19
[4]Lit. "place of judgment" [5]Lit. "is judged"
[6]Lit. "of judgment"

the kingdom of God? Be not deceived neither fornicators,[1]
nor idolators, nor adulterers, nor sexual perverts, nor
homosexuals,
10 nor thieves, nor greedy,[2] nor drunkards, nor slanderers,
nor swindlers will inherit the kingdom of God.
11 And some of you were these; but you were washed, but you
were sanctified, but you were justified[3] in the name of
the Lord Jesus Christ and in the Spirit of our God.
12 All things are lawful to me, but not all are beneficial.
All things are lawful to me, but I will not be mastered
by anything.
13 Foods are for the stomach,[4] and the stomach for foods;
but God will do away with both it and them. But the
body is not for sexual immorality but for the Lord, and
the Lord for the body.
14 And God raised up the Lord and will also raise up us by
His power.
15 Do you not know that your bodies are members of Christ?
Taking then the members of Christ, shall I make them
members of a harlot[5]? May it not be!
16 Or do you not know that the one joining himself to a
harlot is one body (with her)? For He says, **"The two will
be one flesh."**[6]
17 But the one joining himself to the Lord is one spirit.
18 Flee fornication![7] Every sinful act which a man may do
is outside the body, but the one practicing fornication
sins within his own body.
19 Or do you not know that your body is the sanctuary of
the Holy Spirit which is in you, which you have from God,
and you are not your own?
20 For you are bought with a price; therefore, glorify God
in your body.

I Corinthians Chapter Seven

1 Now concerning what you wrote, (it is) good not to touch
a woman;
2 but on account of fornications let each man have his own
wife, and let each woman have her own husband.
3 Let the man give over to the wife the (proper) obligation
and in the same manner also the wife to the husband.
4 The wife does not have authority over her own body, but
the husband; and in the same manner the husband does not
have authority over his own body, but the wife.
5 Do not deprive one another, except if for a time out of
agreement in order to have leisure for prayer and again
be together in order that Satan might not tempt you on
account of your lack of self-control.
6 I say this according to concession, and not according to
commandment.
7 But I would desire all men to be as myself, but each has

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[1]Or "sexually immoral people" [2]Or "covetous"
[3]Or "declared righteous" [4]Lit. "belly" [5]Or "prostitute"
[6]Gen. 2:24 [7]Or "sexual immorality"

his own gift[1] of God, one indeed this, but another that.
8 And I say to the unmarried and the widows, (it is) good if they remain even as I;
9 but if they are not able to control themselves, let them marry, for it is better to marry than to burn.
10 But to those having been married I charge, not I but the Lord, a woman is not to depart from her husband;
11 but if also she does depart, let her remain unmarried or be reconciled to her husband; and a man is not to leave his wife.
12 And as to the remainder, I say, not the Lord, if any brother has an unbelieving wife, and she is content to live with him, let him not leave her;
13 and if any woman has an unbelieving husband, and this one is content to live with her, let her not leave her husband.
14 For the unbelieving husband can be sanctified by his wife, and the unbelieving wife can be sanctified by her husband; since then your children are unclean, but now are holy.
15 But if the unbelieving (spouse) departs, let him depart; the unbelieving brother or sister has not been bound in such cases as these; but God has called us to peace.
16 For how do you know, wife, if you may save your husband? Or how do you know, husband, if you may save your wife?
17 Except, as the Lord measured to each, as God has called each, let one thus walk; and thus I give instruction in all the churches.
18 If anyone was called having been circumcised, let him not be uncircumcised. Has any been called when he was uncircumcised? Let him not be circumcised.
19 Circumcision is nothing; and uncircumcision is nothing, but keeping commandments is.
20 Let each one remain in this calling in which he was called.
21 Were you called as a slave? Do not let it be a concern; but if also you are able to become free, rather use it.
22 For the one having been called in the Lord as a slave, is a freedman of the Lord; likewise, the one having been called as a freeman, is a slave of Christ.
23 Ye were bought with a price! Do not become slaves of men.
24 Each in what he was called, brethren, in this let him remain before God.
25 And concerning the virgins, I do not have instruction of the Lord, but I give an opinion as one having received mercy by the Lord to be faithful.
26 I think then this to be good, on account of the present critical situation, that it is good for a man to be thus.
27 Are you bound to a woman? Do not seek to be loosed. Are you loosed from a woman? Do not seek a wife.

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[1]Gr. charisma

28 But even if you do marry, you do not sin; and if a virgin marries, she has not sinned, but such as these will have tribulation in the flesh, and I am (trying to) spare you (such).
29 But this I say, brethren, the time has been shortened; that for the remaining (time) even the ones having wives may be as not having,
30 and the ones crying as not crying and the ones rejoicing as not rejoicing and the ones buying as not possessing,
31 and the ones using the world as not abusing (it); for the outward semblance of this world is passing away.
32 But I desire you to be without worry. The unmarried (person) cares for the (concerns) of the Lord, how he may please the Lord.
33 But the married (person) cares for the (concerns) of the world, how he may please his wife,
34 and (his concern) has been divided. And the unmarried woman and the virgin care for the (concerns) of the Lord so that they may be holy in both body and spirit. But the one having married cares for the (concerns) of the world, how she may please her husband.
35 But I say this for your own benefit, not to place upon you a constraint,[1] but the honorable attention to the Lord without distraction.
36 But if anyone thinks he is acting dishonorably toward his virgin,[2] if she be past the bloom of youth, and thus it becomes necessary, let him do what he desires, let them marry, he does not sin.
37 But who stands steadfast in his heart, not having (any) necessity, but has authority over his own desire, and has judged in his own heart, to keep his own virgin,[2] he does well;
38 so that the one marrying his own virgin[2] does well, and the one not marrying does better.
39 A woman has been bound for whatever time her husband may live, but if her husband be dead,[3] she is free to become married to whom she desires, but only in the Lord.
40 But she is happier if she remains thus, according to my opinion, and I suppose I have the spirit of God.

1 Corinthians Chapter Eight

1 And concerning (meats) sacrificed to idols, we know that all (you) have knowledge. Knowledge puffs up, but love builds up.[4]
2 If anyone supposes he has knowledge of anything, not yet does he know as it is necessary to know.
3 But if anyone loves God, this one has been known by Him.
4 Therefore, concerning the meats sacrificed to idols we know that an idol is nothing in the world, and there is no God except One.

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[1]Lit. "noose"/"halter" [2]Supply either "daughter" or "fiancee." [3]Lit. "has fallen asleep," euphemism for death. [4]Or "edifies"

5 For even if there are those being called gods either in heaven or on earth, even as there are many gods and many lords (being called thus),
6 but to us there is one God, the Father, of Whom are all things and we in Him and in the Lord Jesus Christ, through Whom are all things, and we through Him.
7 But (this) knowledge is not in all (people); but certain ones in the habit of (believing in) an idol until now, eat as that having been sacrificed to an idol, and their conscience being weak is corrupted.
8 But food[1] does not commend us to God; either if we do not eat (it) are we worse off, or if we eat are we better.
9 But watch that somehow this privilege of yours does not become a stumbling block to those being weak.
10 For if anyone sees you, the one having knowledge sitting in an idol's temple, will not the one with the weak conscience be built up to eat that sacrificed to idols?
11 Hence, the one being weak is being destroyed by your knowledge, the brother for whom Christ died.
12 And thus sinning against the brethren and injuring their weak conscience, you sin against Christ.
13 Wherefore, if food[1] causes my brother to stumble, I will absolutely not eat meat forever, so that I will not cause my brother to stumble.

I Corinthians Chapter Nine

1 Am I not free? Am I not an apostle? Have I not seen our Lord Jesus? Are you not my work in the Lord?
2 If I am not an apostle to others, yet indeed I am to you; for you are the seal of my apostleship in the Lord.
3 This is my defense to those who examine me.
4 Do we not have the authority to eat and to drink?
5 Do we not have the authority of leading about a sister as a wife, as also (do) the other apostles and the brethren of the Lord and Cephas?
6 Or do I only and Barnabas not have the authority of not working (manually)?
7 Who serves as a soldier at any time at his own expense? Who plants a vineyard and does not eat of the fruit of it? Who shepherds a flock and does not eat of the milk of the flock?
8 I do not speak these (words) according to man's (view only), do I? Or does not the law say these things?
9 For in the law Moses has written, **"You shall not muzzle an ox as he is threshing."**[2] God is not caring about the ox is He?
10 Or is He speaking altogether on account of us? For on account of us it was written, that the one plowing ought to plow in hope, and the one threshing to share in the hope.
11 If we sow to you spiritual (blessings), is it a great (deal) if we reap from you physical (blessings)?

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[1] In context, "meat"

[2] Deut. 25:4

12 If others have the authority over you (of support), why not rather we? But we have not used this authority, but endure all (circumstances) in order that we do not give any obstacle to the gospel of Christ.
13 Do you not know that those working in the temple duties ate of the things of the temple, (and) those who attend at the altar[1] share with that on the altar?
14 And thus the Lord instructed to those proclaiming the gospel to live of the gospel.
15 But I have not used any of these (privileges); I did not write these (words) in order that thus it be done for me, for it would be good for me rather to die than anyone make my boast empty.
16 For if I preach the gospel, it is not to me (a reason) of boasting; for a necessity is laid upon me; for woe is me if I do not preach the gospel.
17 For if I do this willingly, I have a reward; but if not willingly, I have been entrusted with a stewardship.
18 What then is my reward? That preaching the gospel I present the gospel without charge, so that I do not abuse my authority in the gospel.
19 For being free of everyone, I myself became a slave to everyone, in order to win the many;
20 and to the Jews I became as a Jew, in order that I might win Jews; to those under law as under law [not being myself under law] in order that I might win those under law;
21 to those without law as without law [not being without law of God but in law of Christ] in order to win those without law;
22 I became to the weak as weak, in order to win the weak; I became all things to everyone, in order that always I might win some.
23 And I do all these on account of the gospel, in order that I might become a fellow sharer of it.
24 Do you not know that the ones running in the stadium, all indeed run, but one receives the prize? Thus run in order that you might definitely receive (the prize).
25 And everyone striving[2] (in athletic games) practices self-control; those indeed that they might receive a corruptible crown, but we an incorruptible (one).
26 So then I thus run as not without a goal; thus I fight[3] as not beating air;
27 but I keep hitting my body and enslave it, so having preached to others, I myself do not become unapproved (of the prize).

I Corinthians Chapter Ten

1 I do not want you to be unmindful, brethren, that our fathers all were under the cloud and all went through the sea,

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[1]Lit. "place of sacrifice" [2]Lit. "agonizing"
[3]As a pugilist

2 and all were baptized into Moses by the cloud and by the sea,
3 and all ate of the same spiritual food,
4 and all drank of the same spiritual drink, for they drank from the spiritual rock following (them); and that (rock) was the Christ.[1]
5 But God was not well disposed toward the majority of them for they were overthrown in the wilderness.
6 And these (events) happened as examples[2] for us, in order that we might not lust after evil (things), even as also those lusted.
7 Neither be idolators, even as some of them; even as it has been written, **"The people sat down to eat and drink and rose up to play."**[3]
8 Neither let us practice fornication[3], even as some of them practiced fornication,[3] and twenty-three thousand fell in one day.
9 Neither let us make test of the Lord, even as some of them tested (Him), and were destroyed by the serpents.
10 Neither (you) grumble, even as some of them grumbled, and were destroyed by the destroyer.
11 And these (events) came upon those as examples,[2] and were written for our admonition, unto whom the ends of the ages has arrived.
12 Let the one thinking he stands watch so that he does not fall.
13 A temptation has not taken hold of you except (what is common) to mankind; and God is faithful, who will not allow you to be tempted beyond what you are able (to bear), but with the temptation will also make the way out so that you are able to endure (it).
14 Wherefore then, my beloved, flee from idolatry.
15 I speak as to wise men; you judge what I say.
16 The cup of blessing which we bless, is it not the communion[5] of the blood of Christ? The bread which we break, is it not the communion[5] of the body of Christ?
17 Because there is one loaf,[6] we the many are one body for we all partake of the one loaf.[6]
18 Look at Israel according to the flesh; are not the ones eating of the sacrifices communicants[7] of the altar?
19 What do I say then? That what is sacrificed to idols is anything? Or an idol is anything?
20 But that what the gentiles sacrifice, they sacrifice to demons and not God, and I do not want you to be in communion[5] with the demons.
21 You are not able to drink the cup of the Lord and the cup of demons; you are not able to partake of the table of the Lord and the table of demons.
22 Or do we make the Lord jealous? We are not stronger than

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[1]Or "Messiah" [2]Lit. "types" [3]Exodus 32:6 [4]Or "sexual immorality" [5]Or "fellowship" [6]Or "bread" [7]Or "sharers"

He, are we?
23 All things are lawful, but not all are beneficial. All things are lawful, but not all build up.[1]
24 Let no one seek his own (welfare) but that of another.
25 Eat everything being sold in the meat-market without examining on account of conscience;
26 **For the earth is the Lord's and the fulness of it.**[2]
27 If anyone of the unbelievers invites you, and you desire to go, eat everything being set before you without questioning on account of conscience.
28 But if anyone says to you,"This is sacrificed to idols," do not eat on account of that one informing (you) and his his conscience.
29 And I say conscience, not your own but the (conscience) of the other (person). For what reason is my freedom judged by another's conscience?
30 If I partake with thanks, why am I blasphemed on behalf of that for which I give thanks?
31 Whether then you eat or drink or whatever you do, do all for the glory of God.
32 Do not be an obstacle both to Jews and Greeks and the church of God.
33 Even as I also please everyone in every thing, not seeking my own profit but that of the many, in order that they may be saved.

I Corinthians Chapter Eleven

1 You be imitators of me even as I also of Christ.
2 Now I praise you that in all ways you remember me, and you have kept[3] the traditions[4] even as I delivered to you.
3 And I desire you to understand that the head of every man is Christ, and the head of woman (is) the man, and the head of Christ (is) God.
4 Every man praying or prophesying having his head covered shames his head;
5 but every woman praying or prophesying with her head not veil-covered shames her head; for it is one and the same as having been shorn.
6 For if a woman is not veil-covered, let her be shorn,[5] but if it is a shame for a woman to be shorn or shaven, let her be veil-covered.
7 For indeed a man ought not to so cover his head, (he) being the image and glory of God; but the woman is the glory of the man.
8 For man is not out of woman but the woman out of man;
9 for indeed man was not created on account of the woman, but the woman on account of the man.
10 On account of this the woman ought to have authority over her head on account of the angels.
11 However, in the Lord a woman is neither apart from man nor a man apart from woman;

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[1]Or "edify" [2]Psalm 24:1; 50:12 [3]Or "held firmly"
[4]Teaching handed down [5]Or "hair be cut off"

12 for even as the woman is out of the man, thus also the man is through the woman; and all things are out of God.
13 You judge in yourselves, is it proper for a woman to pray to God without a veil-covering?
14 Does not nature itself teach you that indeed if a man wears long hair it is a dishonor to him,
15 but if a woman wears long hair it is a glory to her? Because the long hair has been given to her as covering.
16 But if anyone seems to be contentious, we do not have such a practice as this, neither the churches of God.
17 But in giving this (following) message I do not praise you because you are coming together not for the better but for the worse.
18 For indeed first, when you come together in church I hear there are divisions among you, and I believe it in some part.
19 For is it necessary also for there to be factions[1] among you that the approved may become manifest among you?
20 Therefore, when you come together in one place it is not to eat the Lord's Supper.[2]
21 For in eating, each one takes beforehand his own supper and one is hungry and another well filled.[3]
22 Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those not having? What shall I say to you? Shall I praise you? In this I do not praise you.
23 For I received from the Lord, what I delivered to you, that the Lord Jesus in the night in which He was betrayed took bread,
24 and having given thanks, He broke (it) and said, "This is My body[4] on behalf of you; do this for My memorial."[5]
25 In like manner also the cup after the supper, saying, "This cup of the new covenant is My blood; this do as often as you drink (it) for My memorial."[5]
26 For as often as you eat of this bread and drink of the cup, you proclaim the death of the Lord until when He comes.
27 So that whoever eats the bread and drinks the cup of the Lord unworthily[6] shall be guilty of the body and the blood of the Lord.
28 But let a man examine himself, and thus let him eat of the bread and drink of the cup;
29 for the one eating and drinking not discerning the body eats and drinks judgment on himself.
30 On account of this many are weak and sick and several have fallen asleep.
31 But if we discern ourselves, we would not be judged.

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[1]Or "heresies" [2]Or "is this not to eat the Lord's Supper?" [3]For this translation see Vocabulary of Greek New Testament by Moulton and Milligan, pg.394 [4]Some manuscripts add "broken"; Lk.22:19 has "given." [5]Or "in remembrance of me" [6]i.e. "unworthy manner"

32 But being judged by the Lord we are chastened, in order that we may not be condemned with the world.
33 So then my brethren, gathering together to eat, wait for one another.
34 If any is hungry, let him eat at home, in order that you do not come together for judgment. And the remaining (matters) I will set in order whenever I come.

I Corinthians Chapter Twelve

1 And concerning spiritual (gifts) brethren, I do not want you to be without understanding.
2 You know that when you were pagans you were being led astray by voiceless idols, wherever you would go.
3 Wherefore, I make known to you that no one speaking in the Spirit of God, says, "Jesus is Anathema,"[1] and no one is able to say, "Jesus is Lord" except by the Holy Spirit.
4 There are diversities of gifts,[2] but the same Spirit.
5 And there are diversities of ministries, but the same Lord.
6 And there are diversities of workings,[3] but the same God working all (results) in all people.
7 But to each is given the manifestation of the Spirit to benefit (all).
8 Indeed for to one through the Spirit is given a word of wisdom, but to another a word of knowledge by the same Spirit,
9 to another faith by the same spirit, and to another the gifts[2] of healings by the same Spirit,
10 but to another workings of miracles, and to another prophecy, and to another distinguishings of spirits, and to another kinds of tongues,[4] and to another interpreting of tongues;
11 but one and the same Spirit works all these (gifts), distributing to each as He wills.
12 For even as the body is one and has many parts, but all the members of the body being many are one body, thus also is Christ.
13 For by one Spirit we all were baptized into one body, whether Jews or Greeks, whether slaves or free, and we all were given to drink of the one Spirit.
14 For the body is not one member but many.
15 If the foot might say, "Because I am not a hand, I am not of the body," not for this (reason) it is not of the body;
16 and if the ear might say, "Because I am not an eye, I am not of the body," not for this (reason) it is not part of the body;
17 if the whole body were an eye, where the hearing? If the whole were hearing, where the seeing?
18 But now God has placed the members, each one of them in the body even as He desired.

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[1]Or "accursed" [2]Gr. charismata [3]Or "activities" [4]Or "various languages"

I Corithians 12:19 - 13:8

19 But if all were one member, where (would be) the body?
20 But now indeed (there are) many members, but one body.
21 And the eye is not able to say to the hand, "I do not have need of you"; or again the head to the foot, "I do not have need of you";
22 but rather much more the parts of the body seeming to be weaker are to be necessary,
23 and what we seem to be less honorable of the body, on these we confer more abundant honor, and our unattractive (members) have more abundant attraction.
24 But our attractive (members) have no need (of honor), but God has molded together the body, giving to the (member) lacking more abundant honor,
25 in order that there be no division in the body, but the members have the same concern for one another.
26 And whether one suffers, all the members suffer with (that one); and whether one member is glorified all the members rejoice with (that one).
27 And you are the body of Christ and members of the parts.
28 And indeed whom God established in the church: first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, kinds of tongues.
29 Not all are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all are workers of miracles, are they?
30 Not all have the gifts of healings, have they? Not all speak with tongues, do they? Not all interpret, do they?
31 But you eagerly desire the greater gifts. And yet I show you a more excellent way.

I Corinthians Chapter Thirteen

1 If I might speak with the tongues of men and the angels, and do not have love, I have become as sounding brass or a clanging cymbal.
2 And if I have prophecy and know all the mysteries and all the knowledge, and have all the faith so that I may remove mountains, but I do not have love, I am nothing.
3 And if I distribute (for the poor) all my possessions, and if I give my body in order that I be burned , and do not have love, I gain nothing.
4 Love suffers long; love is kind, is not jealous, is not boastful, is not puffed up.
5 Does not act grossly, does not seek things for itself, is not easily angered, does not take account of evil (done to it),
6 does not rejoice at unrighteousness, but rejoices with the truth;
7 bears all (burdens), believes all (truths), hopes for all (blessings), perseveres under all (circumstances).
8 Love does not ever fail. Whether there be prophecies, they shall be done away; whether there be tongues, they shall cease, whether there be knowledge, it shall be done away.

I Corinthians 13:9 - 14:13

9 For we know partially and we prophesy partially;
10 but whenever the perfect comes the partial shall be done away.
11 When I was a child, I was speaking as a child, I was thinking as a child, I was reasoning as a child; but when I became a man, I did away with the things of the child.
12 For now we see through a mirror obscurely,[1] but then face to face; now I know partially, but then I shall know fully even as also I shall be known fully.
13 And now remains faith, hope, love, these three, but the greatest of these is love.

I Corinthian Chapter Fourteen

1 Pursue love, and earnestly desire spiritual (gifts), but more so that you may prophesy.
2 For the one speaking with a tongue[2] does not speak to men but to God, for no one hears,[3] but he speaks a mystery in (the) Spirit.
3 But the one prophesying speaks to men for edification and exhortation[4] and consolation.
4 The one speaking in a tongue edifies himself; but the one prophesying edifies (the) church.
5 But I desire that all of you speak with tongues, but more so that you may prophesy; but greater is the one who prophesies than the one who speaks with tongues, unless he may interpret, in order that the whole church may receive edification.
6 But now, brethren, if I come to you speaking in tongues, what shall I profit you, if I do not speak to you in a revelation or in knowledge or in a prophecy or in a teaching?
7 So, lifeless things giving sound, whether a flute (or) whether a harp, if they do not give a distinction to the tones, how is it known what is being played on the flute or being played on the harp?
8 For also, if the trumpet gives an uncertain sound, who will prepare himself for war?
9 Thus also you, if through the tongue you do not give a clear word, how shall it be known what you are speaking? For you shall be as speaking into air.
10 It may be that there are in the world so many kinds of voices,[5] not one without meaning;
11 if then I do not know the meaning[6] of the voice, I shall be to the one speaking a barbarian,[7] and the one speaking to me a barbarian.
12 Thus also you, since you are eagerly desiring spiritual (gifts), seek toward edifying the church in order that you may abound.
13 Wherefore, let the one speaking in a tongue pray so

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[1]Lit. "in an enigma" [2]In a language unknown to hearers. [3]i.e. "understands" [4]Or "encouragement" [5]Or "sounds," (in context seems to be euphemism for "languages.") [6]Lit. "power" [7]Or "foreigner"

that he may interpret.
14 For if I pray in a tongue, my spirit prays, but my mind is unfruitful.
15 What therefore is it? I shall pray with spirit, and I shall pray with the mind also; I shall sing psalms with spirit, and I shall sing psalms with the mind also.
16 Since if you bless with the spirit (only), how shall the one occupying the place of the unlearned say "Amen" to your thanksgiving, since he does not know what you are saying?
17 For you are giving thanks well, but the other one is not being edified.
18 I thank God I speak with tongues more than all of you;
19 but in church I desire to speak five words with my mind, in order that I may instruct others, than ten thousand[1] words with a tongue.
20 Brethren, be not little children in your thinking, but act as infants in malice, but be mature in your thinking.
21 In the law it has been written that, **"In other tongues[2] and by lips of other (people) I will speak to this people and even thus they will not listen to me."**[3]
22 So then the tongues are a sign not to believers but to unbelievers, but prophecy (a sign) not to the unbelievers but to the believers.
23 If then the whole church assembles at the same place and all speak in tongues, and unlearned or unbelievers enter, will they not say that you are maniacs?
24 But if all prophesy, and some unbeliever or unlearned person enters, he is convicted by all and is answered by all,
25 the secrets of his heart become manifest, and thus falling upon (his) face he worships God, declaring that, "God is really among you."
26 What is it then, brethren, when you assemble, each has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation; let all be done for edification.
27 If then anyone speaks with a tongue, (let it be) two or at the most three, and in order, and let one interpret.
28 But if there be no interpreter, let him be silent in the church, and let him speak to himself and to God.
29 And let two or three prophets speak, and let the others discern (what is said).
30 But if another has a revelation, being seated, let the first be silent.
31 For you all are able to prophesy one by one in order that all may learn and all be exhorted,[4]
32 and the spirits of prophets are subject to prophets;
33 for God is not of confusion but peace. As in all the churches of the saints.
34 Let the women keep silent in the churches for it is not

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[1]Lit. "myriad" [2]Or "languages" [3]Isaiah 28:11,12
[4]Or "encouraged"

permitted for them to speak; but let them be in submission, even as the law says.
35 But if any desires to learn, let them inquire at home from their own husbands, for it is a shame for a woman to speak in church.
36 Or did the word of the Lord go out from you or did it arrive to you only?
37 If any seems to be a prophet or spiritual, let him recognize what I write to you that it is a commandment of the Lord;
38 and if any be without knowledge, let him be without knowledge.
39 So then, my brethren, earnestly desire to prophesy, and do not forbid to speak with tongues;
40 but let all be done properly and orderly.

I Corinthians Chapter Fifteen

1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you have stood,
2 through which also you were saved, if you hold firmly to what word I preached to you, except if you did not believe uselessly.
3 For I delivered to you in the first (place), which also you received, that Christ died on behalf of our sins according to the Scriptures,
4 and that He was buried, and that He rose on the third day according to the Scriptures,
5 and that He was seen by Cephas, then to the twelve;
6 afterward He was seen by over five hundred brethren at one time, the majority of whom remain until now, but some have fallen asleep;
7 afterward He was seen by James, then to all the apostles;
8 and last of all as one untimely born, He was seen by me also.
9 For I am the least of the apostles, who am not worthy to be called an apostle because I persecuted the church of God;
10 but by the grace of God I am what I am, and His grace did not come to me in vain, but I labored more abundantly than all, not I but the grace of God which was with me.
11 Therefore, whether I or whether those, thus we preach and thus you believed.
12 But if Christ is preached that He was raised out of the dead, how do some among you say that there is not a resurrection of the dead?
13 But if there is not a resurrection, neither was Christ raised.
14 And if Christ is not raised, then also our preaching is useless, and your faith is useless,
15 and we are found also as false witnesses of God, because we witnessed according to God that He raised the Christ whom He raised not if then the dead be not raised.

16 For if the dead do not rise, neither has Christ been raised;
17 and if Christ has not been raised, your faith is useless; you are still in your sins.
18 Therefore also the ones having fallen asleep in Christ are perished.
19 If in (regard to) this life only we have been hoping in Christ, we are of all men most pitiful.
20 But now Christ has been raised out of the dead, the first fruits of those having fallen asleep.
21 For since through man (came) death, also through man (came) resurrection of the dead;
22 for even as in Adam all die, thus also in the Christ all shall be made alive.
23 But each in his own order; Christ the first fruits, afterward those in Christ at His coming;[1]
24 then the end, whenever He delivers up the kingdom to God and Father, whenever He will destroy all rule and all authority and power.
25 For it is necessary for Him to reign until when He puts all the enemies under His feet.
26 Death (is) the last enemy He will destroy.
27 For **all things are subjected under His feet.**[2] But when He said all things had been subjected, it is clear that the One having put all things under Him is excepted.
28 And whenever all things are subjected to Him, then the Son will be made subject to the One having subjected all things to Him, in order that God may be all in all.
29 Otherwise, what shall the ones being baptized on behalf of the dead do, if the dead are not raised at all? Why be baptized on behalf of them[3]?
30 Also, why are we in danger every hour?
31 By your boasting, brethren, which I have in Christ Jesus our Lord, I die daily!
32 If according to man, I fought wild beasts in Ephesus, what was the profit to me? If the dead do not rise, **"Let us eat and drink, for tomorrow we die."**[4]
33 Do not be deceived; "Evil communications[5] corrupt good ethics."[6]
34 Become alert righteously and stop sinning, for certain ones are unmindful of God; I speak to your shame.
35 But someone will ask, "How are the dead raised? And in what sort of body do they come?"
36 Foolish one, what you sow is not made alive except it dies;
37 and what you sow is not the body which is going to come, but you sow a naked grain, it may be of wheat or some other (grain);
38 but God gives to it a body even as He desired, and to

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[1]Gr. parousia [2]Psalm 8:6 [3]Their dead bodies
[4]Isaiah 22:13; 56:12 [5]Or "associations" [6]Or "morals"

each of the seeds its own body.
39 Not all flesh is the same flesh; but indeed, one is of man, and another flesh is of animals, and another flesh is of birds, and another of fish.
40 Also (there are) heavenly bodies and earthly bodies; but indeed the glory of the heavenly (bodies) is one thing, and the (glory) of the earthly (bodies) is another.
41 (There is) one glory of the sun, and another of the moon, and another of the stars; for a star differs from another star in glory.
42 Thus also is the resurrection of the dead. It is sown in corruption, raised in incorruption;
43 it is sown in dishonor and raised in glory; it is sown in weakness, raised in power;
44 it is sown a natural body, raised a spiritual body. If there is a natural body, there is also a spiritual (one).
45 Thus also it has been written, **"The first man Adam became a living soul;"**[1] the last Adam (became) a life giving Spirit.
46 Now the first is not spiritual but natural, afterward the spiritual.
47 The first man was of the earth, earthly;[2] the second man of heaven.
48 As the earthly, such as these are also the earth ones, and as the heavenly, such as these also are the heavenly ones.
49 And even as we have borne the image of the earthly one, we will bear the image of the heavenly One.
50 And this I say, brethren, that flesh and blood is not able to inherit the kingdom of God, neither corruption inherit incorruption.
51 Behold, I speak to you a mystery, all shall not fall asleep, but all shall be changed,
52 in a moment, in a blink of an eye, at the last trumpet, for a trumpet shall sound, and the dead in Christ shall be raised incorruptible, and we shall be changed.
53 For it is necessary that this corruption be clothed in incorruption, and this mortal be clothed in immortality.
54 And whenever this corruptible (body) shall be clothed in incorruption and this mortal shall be clothed in immortality, then the word will come about that has been written, **"Death is swallowed up in victory."**
55 **Where, O death is your victory? Where, O death is your sting?"**[4]
56 The sting of death is sin, and the power of sin is the law;
57 but thanks be to God the one giving us the victory through our Lord Jesus Christ.
58 So then, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, knowing that

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[1]Genesis 2:7 [2]Lit. "dusty" or "made of dust of the earth"
[3]Isaiah 25:8 [4]Hosea 13:14

your labor is not in vain in the Lord.

I Corinthian Chapter 16

1 Now concerning the collection for the saints, even as I gave instructions to the churches of Galatia, thus also you yourselves do.
2 On the first (day) of the week let each one of you put aside in safe keeping[1] according to what he has prospered, in order that there be no collections whenever I come.
3 And whenever I arrive, whomever you may approve, I will send these through epistles to carry your free gift[2] to Jerusalem;
4 and if it is proper for me also to go, I will go with (them).
5 But I will come to you whenever I go through Macedonia, for I am going to go through (there);
6 and with you possibly to remain or even spend the winter, in order that you may send me forth wherever I may go.
7 For I do not desire to see you now just in passing, for I hope to remain some time with you, if the Lord permits.
8 But I will remain in Ephesus until Pentecost;
9 for a great and workable door has been opened to me, and many adversaries.
10 But if Timothy comes, you see that he is with you without fear, for he is working the work of the Lord even as I (am).
11 Therefore, may no one despise him. But send him forth in peace, in order that he may come to me, for I am waiting for him with the brethren.
12 Now concerning Apollos our brother, I pleaded much with him that he come to you with the brethren; and it was not at all his desire that he come now, but he will come whenever he has an opportune time.
13 Be watchful, stand firm in the faith, act like men, be strong.
14 Let all things be done in love.
15 And I plead with you, brethren [you know the home of Stephanas, that it is the first fruit of Achaia, and they have committed themselves to the ministry of the saints],
16 that you also subject yourselves to such as these and to everyone working together and laboring.
17 And I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because these supplied your lack,
18 for they brought rest to my spirit and yours. Therefore, acknowledge such as these.
19 The churches of Asia salute you. Aquila and Prisca greet you much in the Lord with the church in their home.
20 All the brethren greet you. Greet one another with a holy kiss.
21 Greeting with my own hand, Paul.
22 If anyone does not love the Lord, let him be accursed.

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[1]Or "treasuring up" [2]Or "grace"

Maranatha[1]
23 The grace of the Lord Jesus be with you.
24 My love with all of you in Christ Jesus.

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II CORINTHIANS

1 Paul an apostle of Christ Jesus through the will of God and Timothy our brother, to the church of God being in Corinth, with all the saints being in the whole of Achaia;
2 grace to you and peace from God our Father and the Lord Jesus Christ.
3 Honored[2] be God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,
4 the One comforting us upon our every tribulation, so that we are able to comfort those in every tribulation through the comfort by which we ourselves have been comforted by God;
5 that even as the sufferings of Christ abound for us, thus through the Christ our comfort also abounds.
6 And whether we suffer tribulation (it is) on behalf of your comfort and salvation; whether we are comforted (it is) on behalf of your comfort, (that) producing (in you) patient endurance of the same sufferings we also suffer.
7 And our hope is solid on behalf of you, knowing that as you are sharers of our sufferings, thus also our comfort.
8 For we do not want you to be unmindful, brethren, about our tribulation having come to us in Asia, that even as we were burdened exceedingly beyond (our) power (to endure), so that we despaired even of life;
9 but we ourselves had the sentence of death within ourselves in order that we might not trust in ourselves, but upon God the One raising the dead;
10 Who delivered us out of so great a death as this and will deliver (us), in Whom we have set our hope that even still He will deliver (us),
11 you cooperating with us through your petition in order that thanksgiving may be made by many persons for the gracious gift on behalf of us.
12 For our boasting is this, the witness of our conscience, that in simplicity[3] and sincerity of God, not in fleshly wisdom but in the grace of God, we directed our conduct in the world, and more abundantly toward you.
13 For we do not write to you any other things but what you can read or also understand,[4] and I hope will understand until the end.
14 Even as also you understand us partially, because we are your boast even as also you (are) ours in the day of the Lord Jesus.
15 And in this confidence I determined first to come to you, in order that you might have a second grace,[5]

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[1]"O (our) Lord Come" [2]Or "blessed"; lit. "well spoken of"; not "blessed" of Matt. 5:3-11 [3]Some mss. have "holiness" [4]Or "acknowledge" [5]Refers to his two visits

16 and through you to go through to Macedonia, and again
from Macedonia to come to you, and by you be sent forth
into Judea.
17 Therefore, planning this, I did not then use fickleness,
didI? Or what I plan, do I plan according to the flesh
so that to me my "Yes, yes," might also be "No, no."?
18 But God is faithful that our word to you is not "Yes"
and "No."
19 For the Son of God, Jesus Christ having been preached
among you by us, through me and Silas and Timothy, was
not "Yes and No," but has become in Him, "Yes."
20 For as many as are the promises of God, in Him are Yes!
Wherefore also through Him (is) the Amen to God for glory
through us.
21 Now the One establishing us with you into Christ and
having anointed us is God,
22 also having sealed us and having given us the guaranteed
down payment of the Spirit in our hearts.
23 And I call upon God as witness upon my soul that to
spare you I came not yet to Corinth.
24 Not that we lord over your faith, but we are fellow
workers of your joy, for you have stood fast in the
faith.

II Corinthians Chapter Two

1 For I decided this in myself, not again to come to you in
much sorrow;
2 for if I cause you sorrow, who then is going to make me
glad except the one having been made sorrowful by me?
3 And I wrote this same thing (to you) in order that coming
I might not have sorrow from those whom it was necessary
for me to rejoice, being confident in all of you that my
joy is from all of you.
4 For out of much tribulation and anguish of heart I wrote
to you through many tears, not in order that you might be
made sorrowful, but in order that you might know the love
which I have more abundantly toward you.
5 But if any has caused sorrow, he has not sorrowed me,
[only partially, that I may not be an extra burden on you]
but (he sorrowed) all of you.
6 Sufficient to such a one as this is this punishment
(administered) by the majority,
7 so that contrariwise you ought rather to forgive and
comfort (him), lest such a one as this be swallowed up
with over abundant sorrow.
8 Wherefore I plead with you to confirm to him love;
9 for to this (purpose) also I wrote that I might know the
tested proof of you, if in all (matters) you are obedient.
10 And to whom you forgive anything, I also; for even what
I have forgiven, if I have forgiven anything, (it was) on
account of you in the presence of Christ,
11 in order that we might not be taken advantage of by
Satan, for we are not ignorant of his cunning devices.

II Corinthians 2:12 - 3:13

12 Now, coming to Troas for the gospel of Christ, and a door having been opened to me in the Lord,
13 I had no relaxation in my spirit when I did not find my brother Titus, but bidding farewell to them, I went out to Macedonia.
14 But thanks be to God, the One always leading us in triumph in Christ and manifesting the aroma of the knowledge of Him through us in every place,
15 because we are of Christ a sweet odor to God in those being saved and in those perishing;
16 to the one an aroma of death into death, but to the others an aroma of life into life. And who is sufficient for these things?
17 For we are not as the many (cheap hucksters) peddling the word of God, but as out of sincerity of God, before God, we speak in Christ.

II Corinthians Chapter Three

1 Are we beginning again to commend ourselves? Or we do not need as certain ones letters[1] of recommendation to you or from you, do we?
2 You are our letter, having been written in your[2] hearts, being known and being read by all men;
3 being manifested that you are letters of Christ being ministered by us, having been written not with ink but by the Spirit of the living God, not on tablets of stone but on fleshly heart tablets.
4 And we have confidence such as this through Christ to God.
5 Not that we are sufficient from ourselves to consider anything as of ourselves, but our sufficiency is of God,
6 who also made us sufficient ministers of a new covenant, not of the letter,[3] but of the Spirit, for the letter[3] kills, but the Spirit gives life.
7 But if the ministry of death having been engraved upon stones by letters,[3] came in glory, so that the sons of Israel were not able to gaze on the face of Moses because of the glory of his face which was being done away,
8 how shall the ministry of the Spirit not be in much more glory?
9 For if the ministry of condemnation (had) glory, much more the ministry of righteousness abounds in glory.
10 For indeed that having been glorified in this respect had no glory considering that excelling in glory.
11 For if that having been done away (was) through glory, much more that remaining (was) in glory.
12 Therefore, having such a hope as this, let us use much boldness of speech,
13 and not even as Moses (did), place a veil over his face, so that the sons of Israel could not gaze on the end of that passing away.

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[1]Lit. "epistles" [2]Some mss. have "our" [3]Lit. "writings"; here the Mosaic law.

14 But their thoughts were hardened, for until this very day upon the reading of the old covenant the same veil remains, not having been unveiled, because in Christ it is taken away;
15 but until this day whenever Moses is being read the veil lies upon their heart.
16 **But whenever he returns to the Lord, the veil is removed.**[1]
17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
18 But we all with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed to the same image from glory to glory, even as from the Spirit of the Lord.

II Corinthians Chapter Four

1 On account of this, having this ministry, even as we have received mercy, we are not discouraged,[2]
2 but we have rejected the hidden (acts) of shame, not walking in craftiness, nor corrupting[3] the word of God, but in the manifestation of truth commending ourselves to every conscience of men before God.
3 And if indeed our gospel has been veiled, it has been veiled to those that are perishing,
4 in whom the god of this age has blinded the thoughts of the unbelievers in order that the illumination might not shine (on them) of the gospel of the glory of the Christ, Who is the image of God.
5 For we do not preach ourselves but Jesus Christ (as) Lord, and ourselves (as) your slaves on account of Jesus.
6 Because God is the One saying, "light shall shine out of darkness," Who enlightens our hearts with illumination of the knowledge of the glory of God in the face of Christ.
7 But we have this treasure in clay jars,[4] in order that the exceeding power may be of God and not of us;
8 (we are) being afflicted in every (way), but not being crushed; being in difficulties, but not dejected;
9 being persecuted, but not being deserted; being cast down, but not perishing,
10 always bearing around the dying of Jesus in the body, in order that the life of Jesus might be manifest in our body.
11 For always we the living are being delivered over to death on account of Jesus, in order that also the life of Jesus might be manifested in our mortal flesh.
12 So then death works in us, but life in you.
13 And having the same spirit of faith according to what has been written, "**I believed, wherefore I spoke.**"[5] We also believe, wherefore also we speak,
14 knowing that the one raising up the Lord Jesus, will also raise us up with Jesus and will present us with you.

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[1]Exodus 34:34 [2]Lit. "give in to evil" [3]Or "use deceitfully"
[4]Lit. "vessels" [5]Psalm 116:10

15 For all things (are) on account of you in order that the grace increasing through the majority, the thanksgiving may abound to the glory of God.
16 Wherefore we are not discouraged, but if our outward man is decaying, yet the inward man is being renewed day by day.
17 For the momentary light tribulation produces for us a more and more exceeding weight of glory,
18 for we are not scrutinizing the things being seen but the things not being seen; for the things being seen are temporary, but the things not being seen are eternal.

II Corinthians Chapter Five

1 For we know that if our earthly tent house be taken down, we have a habitation of God, a home not made with hands, eternal in the heavens.
2 For indeed in this we moan, longing to be clothed upon in our dwelling place out of heaven.
3 If then having been clothed we shall not be found naked.
4 For indeed being in this tent we moan being burdened, inasmuch that we do not desire to be unclothed but clothed upon in (the heavenly home), in order that the mortal may be swallowed up by the life (eternal).
5 And the One having produced us for this very same thing is God, the One giving to us the guaranteed down payment of the Spirit.
6 Therefore, being confident always and knowing that being at home in the body we are away from home with the Lord,
7 [for we walk by faith, not by sight]
8 so we are confident and are well disposed rather to be away from home in the body and at home with the Lord.
9 Wherefore also we are ambitious,[1] at home or away from home, to be well pleasing to Him.
10 For it is necessary for all of us to be manifested before the judgment seat of Christ, in order that each one may be recompensed for the (deeds) practiced through the body, whether good or foul.[2]
11 Knowing therefore the fear of the Lord we persuade men, and have been made manifest to God; and I hope also to be made manifest in the consciences of you.
12 We are not again recommending ourselves to you, but are giving a basis for you boasting on behalf of us, in order that you may have (an answer) to those boasting in appearance and not in heart.
13 For whether we were ecstatic,[3] it was to God; if we are sound-minded, it is for you.
14 For the love of Christ constrains us, having judged this that One died on behalf of all; therefore all died.
15 And He died on behalf of all in order that the ones living may no longer live for themselves, but for the One having died and risen on behalf of them.

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[1]Lit. "love the honor" [2]See John 3:20; 5:29 [3]Lit. "stand out of self"

II Corinthians 5:16 - 6:14

16 So then, from now on we know no one according to the flesh;[1] and if we knew Christ according to the flesh, yet now no longer we know (Him in that way).
17 So that if anyone is in Christ, (he is) a new creation; the old things have passed away, behold, they have become new;
18 but all things are of God, the One reconciling us to Himself through Christ and giving to us the ministry of reconciliation,
19 because as God was in Christ reconciling the world to to Himself, not counting their trespasses to them, and placing in us the word of reconciliation.
20 On behalf of Christ then we are ambassadors, as God pleading through us; we petition you on behalf of Christ, be reconciled to God.
21 The One not knowing sin was made sin on behalf of us, in order that we might become (the) righteousness of God in Him.

II Corinthians Chapter Six

1 And working together we also plead that you receive not the grace of God in vain,
2 [For He says, "**In an acceptable time I listened to you, in a day of salvation I helped you.**"[2] Behold now is the acceptable time, behold now is the day of salvation.]
3 giving to no one any cause for falling, in order that the ministry be not blamed,
4 but in everything commending ourselves as God's ministers in much perseverence, in tribulation, in hardships, in distresses,
5 in beatings, in imprisonments, in uprisings, in labors, in wakeful (nights), in hunger,[3]
6 in purity, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in love without hypocrisy,
7 in (the) word of truth, in (the) power of God; by the weapons of righteousness of the right (hand) and left,
8 through glory and dishonor, through bad report and good report; as deceivers yet true,
9 as unknown yet well known, as dying, and behold we live, as punished yet not being put to death,
10 as being sorrowful but always rejoicing, as poor but making many rich, as having nothing yet possessing all things.
11 Our mouth has been opened to you, O Corinthians, our heart has been enlarged;
12 you are not pressed down by us, but you are pressed down by your (own) emotions;[4]
13 now the same exchange of award, I speak as to children, you also be enlarged (in your heart, as I).
14 Stop being unequally yoked with unbelievers. For what

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[1]Judge by physical standards [2]Isaiah 49:8 [3]Or "fastings"
[4]Lit. "lower viscera" (bowels), seat of strong emotions.

share (has) righteousness with lawlessness? Or what fellowship (has) light with darkness?
15 And what harmony between Christ with Beliar,[1] or what part faith with disbelief?
16 And what agreement (the) sanctuary of God with idols? For we are the sanctuary of the living God; even as God said that,

"I will dwell and walk among them,
and I shall be to them God,
and they shall be My people[2]

17 "Wherefore, **Come out from their midst**
and be separated, says the Lord,
and touch not the unclean thing;
and I will receive you,[3]
18 "and **I shall be a Father to you,**
and you shall be to Me sons and daughters,
says the Lord God Almighty.[4]

II Corinthians Chapter Seven

1 Having these promises, therefore brethren, let us cleanse ourselves from all pollution of flesh and spirit, perfecting holiness in the fear of the Lord.
2 Make room for us, we have wronged no one; we have corrupted no one; we have defrauded no one.
3 I do not speak to condemn (you) for I have said before that you are in our hearts to die with you and to live (with you).
4 My confidence toward you (is) great, my boasting on your behalf is great, I am filled with encouragement,[5] I am over-abounding in joy in all our tribulation.
5 For even when we came into Macedonia our flesh did not have any relaxation, but being afflicted in every way--fightings without and fears within.
6 But God, the One comforting the lowly, comforted us by the coming of Titus;
7 but not only in his coming, but also by the comfort by which he was comforted by you, announcing to us your eager longing, your mourning, your zeal on behalf of me, so that I rejoiced more.
8 Because if indeed I made you sorry by my letter, I do not regret (it); even though I was regretting (it) [because I see that that letter made you sorry, even if for an hour].
9 Now I rejoice, not that I made you sorry, but because you were made sorry to repentance; for you sorrowed according to God[6] in order that you might not suffer damage in any way.
10 For sorrow according to God[6] produces repentance unto unregrettable salvation.
11 For behold what this very being sorrowful according to God has produced in you: what earnestness, what defense,

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[1]Or "Belial" i.e. Satan [2]Lev. 26:12; Jer. 31:1
[3]Isaiah 52:11 [4]2 Sam. 7:14; Hosea 1:10 [5]Or "comfort"
[6]Or "godly sorrow"

what vexation, what fear, what eager desire, what zeal, what vengeance. In every way you commended yourselves as to be innocent in the matter.
12 Therefore, even if I wrote to you, it was not for the sake of the one having done wrong, neither for the sake of the one having been wronged, but that your earnestness on behalf of us might be made manifest to you before God.
13 On account of this we have been comforted. But besides the abounding of our comfort, we rejoiced more upon the joy of Titus, because his spirit was refreshed from all of you;
14 because if I have boasted anything to him concerning you, I was not put down with shame, but as I spoke always to you in truth, thus also our boasting before Titus became truth.
15 And his affection[1] abounded more abundantly toward you, remembering the obedience of all of you, as with fear and trembling you received him.
16 I rejoice that in everything I have confidence in you.

II Corinthians Chapter Eight

1 And we make known to you, brethren, the grace of God having been given in the churches of Macedonia,
2 that in much testing of tribulation, the abundance of their joy and the depth of their poverty abounded to the riches of their generosity;
3 because I witness that according to their ability, and beyond their ability, of their own accord (they gave),
4 with much exhortation petitioning us (that they share in) the grace and fellowship of the ministry to the saints,
5 and not even as we hoped, but they gave themselves first to the Lord and to us through the will of God,
6 so that we exhorted Titus that even as he previously began, thus also to complete to you also this grace.
7 But even as in everything you abound, in faith and word and knowledge and in all earnestness also out of our love for you that you also may abound in this grace (of this offering for the saints).
8 I do speak as according to a command, but through the earnestness of others, and the proving of the reality of your love,
9 for you know the grace of our Lord Jesus Christ, that being rich He became poor on account of you, in order that you yourselves may be rich by the poverty of that One.
10 And I give you (my) opinion in this (matter); for this is a benefit to you, who before began from a year ago not only to purpose but to do (it);
11 and now also to complete the doing, so that even as was the eagerness of the desire, thus also the completion out of what you have.
12 For if the eagerness is ready, it's acceptable according to what one has, not according to what one does not have.

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[1]See note 4, pg. 293

II Corinthians 8:13 - 9:6

13 For (it is) not in order that others (have) rest, (and) you (have) tribulation; but out of equality;
14 in the present time your abundance for their lack, in order that also their abundance may become for your lack, so that there may be equality;
15 even has it has been written, **"The one (who gathered) much, did not have plenty, and the one (who gathered) little did not have less.**[1]
16 But thanks be to God the One giving the same earnestness on behalf of you in the heart of Titus,
17 because indeed he received my exhortation, and being very earnest, of his own accord went out to you.
18 And we have sent along with him the brother whose praise in the gospel (is known) through all the churches
19 [and not only (that) but also even he having been chosen by the churches as our travel companion with the grace of this being ministered by us to the glory of the Lord Himself, and (to manifest) our eagerness],
20 (we are) arranging this that no one may blame us in the ministering of this bountiful gift,
21 for we provide good things, not only before the Lord, but also before men.
22 And we sent with them our brother whom we have proven as being diligent in many ways, many times, and now much more earnest, he has much confidence in you.
23 Whether on behalf of Titus, my partner, and for you a fellow worker; or whether our brothers as apostles of the churches, be glory to Christ.
24 Therefore, the demonstration of your love and our boast on behalf of you, being demonstrated to them publicly[2] before the churches.

II Corinthians Chapter Nine

1 For indeed concerning this ministry for the saints, it is superfluous for me to write to you;
2 for I know your eagerness about which I boast of you to Macedonians that Achaia has been prepared from a year ago, and your zeal has stirred up the majority.
3 And I sent the brethren in order that our boast about you might not be in vain in this regard, that even as I was saying you are prepared,
4 lest if Macedonians come with me and they find you are unprepared, and we [that I say not you] be put down with shame in this confidence.
5 Therefore, I considered it necessary to exhort the brethren that they go beforehand to you and prearrange your previously announced blessing, this to be ready thus as a blessing and not as greediness.[3]
6 Now this (I say), the one sowing sparingly also will reap sparingly, and the one sowing as a blessing also will reap a blessing.

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[1]Exodus 16:18 [2]Lit. "before the face" [3]Or "covetousness"

7 Each (give) even as he planned in his heart, not with sorrow or of necessity, for God loves the cheerful giver.
8 And God is able to make every grace abound in you in order that always having self sufficiency in everything you may abound in every good work,
9 even as it has been written, **"He scattered, he gave to the poor, his righteousness remains into the age."**[1]
10 And the One furnishing seed to the sower and bread for food, will supply and will multiply your seed and will increase the results of your righteousness;
11 in every way you are being enriched for all (your) generosity which works through us thanksgiving to God.
12 Because the ministry of this service[2] not only is fully filling up the lack of the saints, but also abounds through the thanksgiving of many to God,
13 through the proof of this ministry glorifying God upon the obedience of your confession to the gospel of Christ, and (the) generosity of sharing with them and with all,
14 and by petition on your behalf they are longing for you on account of the super abundance of the grace of God by you.
15 Thanks be to God for His indescribable free gift.

II Corinthians Chapter Ten

1 Now I Paul myself plead with you through the meekness and gentleness of Christ, who indeed (is) humble when face to face with you, but being absent I am bold toward you.
2 Now I request that I may not be bold when present (with you) in this confidence by which I consider to dare (to oppose) certain ones considering us as walking according to the flesh.
3 For though walking in the flesh, we are not making war according to the flesh.
4 For the weapons of our warfare are not fleshly, but (are) powerful in God for the bringing down of strongholds,
5 bringing down reasonings[3] and every exalted thing having been raised up against the knowledge of God, and taking captive every idea to the obedience of Christ,
6 and being ready to avenge every disobedience, whenever your obedience is fulfilled.
7 You are looking at matters according to appearance. If any one has confidence in himself to be in Christ, let him consider this again within himself that even as he (is) of Christ, thus also we (are).
8 For if I should boast more abundantly anything concerning our authority which the Lord gave for building up[4] and not for bringing down of you, I shall not be put to shame,
9 in order that I might not seem to frighten you through my letters.[5]
10 Because his letters, say they, (are) weighty and strong, but his presence in body is weak and his word amounts to

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[1]Psalm 112:9 [2]Lit. "liturgical service" [3]Or "speculations" [4]Or "edification" [5]Or "epistles"

nothing.
11 Let such a one as this consider this, that what we are in word through letters being absent, such as this we are being present in the work.
12 For we do not dare to classify or compare ourselves with certain ones commending themselves; but they measure themselves with themselves and compare themselves with themselves; they are not wise.
13 But we will not boast immeasurably, but according to the measure of the standard which God distributed to us as a measure to reach unto even you.
14 For we are not overextending ourselves so as not reaching to you; for even as far as you we came in the gospel of Christ,
15 not boasting immeasurably in the labors of other men; but having hope as your faith increases to be magnified by you according to our standard for abundance,
16 in order that we can preach the gospel in the regions beyond you, not to boast in another man's area of that already (done).
17 "**Let the one boasting, boast in the Lord.**"[1]
18 For that one commending himself is not approved, but whom the Lord commends.

II Corinthians Chapter Eleven

1 I wish that you would bear with my little foolishness; but indeed you do bear with me.
2 For I am jealous for you with a godly jealousy. For I betrothed you to one husband to present you a pure virgin to Christ.
3 But I fear lest somehow as the serpent deceived Eve by his craftiness, your thoughts may be corrupted from the simplicity and purity (that is) in the Christ.
4 For indeed if one comes preaching another Jesus whom we did not preach, or you receive a different spirit which you did not receive, or a different gospel which you did not accept, you might bear (this) well.
5 For I consider that I come behind in no way of the super-apostles;
6 and even if (I am) untrained in speech, but (I am) not in knowledge, but in every way manifesting everything to you.
7 Did I sin, humbling myself in order that you might be exalted, because I preached the free gift of the gospel of God to you?
8 I robbed other churches, taking wages for your ministry.
9 And being present with you and having a need (of funds), I was not a burden to anyone; for the brethren coming from Macedonia sufficiently supplied the need; and I kept myself from (being) a burden in any way, and will continue to keep (it so).
10 (As) the truth of Christ is in me, this boast will not be stopped in the regions of Achaia.

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[1]Jeremiah 9:24

II Corinthians 11:11 - 31

11 Why? Because I do not love you? God knows (I do)!
12 But what I am doing I will continue doing, in order that I might cut off the opportunity of those desiring an opportunity that they be found in what they boast even as also we.
13 For such as these are false apostles, deceitful workers, changing their outward appearance into apostles of Christ.
14 And no marvel, for Satan himself changes his outward appearance into an angel of light.
15 Therefore, it is no great thing if also his servants change themselves outwardly into servants of righteousness, whose end shall be according to their works.
16 Again I say, may no one suppose me to be foolish; but if otherwise, receive me as foolish in order that I may boast a little bit.
17 What I say, I say not according to the Lord, but I speak as foolishness, in this confidence of boasting.
18 Since many boast according to the flesh, I also shall boast.
19 For you, being prudent, gladly bear with the foolish.
20 For you bear with anyone if he enslaves you, if he eats you up, if any accepts you, if any lifts himself up, if any beats you in the face.
21 I speak with dishonor, because as to that we have been weak; but in whatever anyone dares [I speak in foolishness], I dare also.
22 Are they Hebrews? I also. Are they Israelites? I also. Are they seed of Abraham? I also.
23 Are they ministers of Christ? [I speak out of mind.] I more so; in labors more abundantly, in prisons more abundantly, in stripes beyond measure, in deaths more often,
24 by the Jews five times I received forty (lashes) less one,
25 three times beaten with rods, once I was stoned, three times shipwrecked, a night and a day I have endured in the deep;
26 in travels many times, in dangers of rivers, in dangers of robbers, in dangers of kinsmen, in dangers of gentiles, in dangers in city, in dangers in desert, in dangers in sea, in dangers among false brethren,
27 in labor and hardship, in many sleepless (nights), in hunger and thirst, in many fasts, in cold and nakedness;
28 apart from the outward (trials), my day by day pressure, the concern for all the churches.
29 Who is weak, and I am not weak? who is caused to stumble and I do not burn?
30 If it is necessary to boast, I will boast of the aspects of my weakness.
31 The God and Father of the Lord Jesus knows, the One

being blessed forever, that I do not lie.
32 In Damascus, the governor[1] of the King Aretas posted guards around the city to capture me,
33 and through a window in a basket I was lowered through the wall, and I escaped their hands.

II Corinthians Chapter Twelve

1 It is necessary to boast, but indeed not profitable, I shall come to visions and revelations of the Lord.
2 I know a man in Christ fourteen years ago [whether in the body I do not know or whether out of the body I do not know, God knows], such a one as this having been caught up unto the third heaven.
3 And I know such a man as this [whether in the body or out of the body, I know not, God knows],
4 that he was caught up into Paradise and heard unspeakable words, which it is not lawful for man to speak.
5 On behalf of such a one as this I will boast but on behalf of myself I will not boast except of my weaknesses.
6 For if I will desire to boast, I shall not be foolish, for I speak truth, but I refrain so that no one will consider me above what he sees in me or hears of me,
7 and the surpassing nature of the revelations. Wherefore in order that I might not be exalted above measure, there was given to me a thorn in the flesh, Satan's messenger,[2] in order that he might pummel[3] me in order that I might not overexalt myself.
8 About this three times I pleaded with the Lord that it might depart from me.
9 And He answered, "My grace is sufficient for you for my power is perfected in weakness." Therefore, most gladly rather I will boast in my weaknesses that the power of Christ may dwell in me.
10 Wherefore I am well pleased in weaknesses, in insults, in distresses, in persecutions, and difficulties on behalf of Christ; for whenever I am weak, then I am strong.
11 I have become foolish; you yourselves compelled me. For I ought to be commended by you. For I lacked nothing of the super-apostles, even if I am nothing.
12 The signs[4] of the apostle were worked among you in all perseverance, both signs[4] and wonders and miracles.[5]
13 For in what way were you treated inferior compared to the other churches, except that I myself was not a burden to you? Forgive me this injustice.
14 Behold this third time I am ready to come to you, and I will not be a burden to you; for I do not seek your things but you; for the children ought not to treasure up for the parents, but the parents for the children.
15 And most gladly I will spend and be spent on behalf of

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[1]Lit. "ethnarch," a sub-ruler
[2]Lit. "angel"
[3]See Matt.26:67; I Cor.4:11
[4]Or "meaningful miracles"
[5]Lit. "mighty powers"

your souls. If I love you more abundantly, am I loved less?
16 Let it be, I shall not be a burden to you; but being crafty, I took you by deceit.
17 I have not defrauded you through any whom I have sent, have I?
18 I exhorted Titus, and sent with him the brother. Titus did not defraud you in any way, did he? Did we not walk in the same spirit? In the same steps?
19 Are you supposing all along that we are defending ourselves to you? Before God, we speak in Christ; and everything, beloved, for your edification.
20 For I fear lest coming I find you such as I do not desire, and I be found by you such as you do not desire, lest there be strife, jealousy, anger, rivalries, slanders, rumors, arrogance, tumults;
21 (and I fear lest)[1] when I come again to you my God may humble me before you, and I shall be grieved over many of the ones having sinned before and not having repented of the uncleanness and fornication and obscenity which they practiced.

II Corinthians Chapter Thirteen

1 This third time I come to you; **By the mouth of two or three witnesses every word shall be established.**[2]
2 I have previously said and I say beforehand, being present the second time with you and being absent now, to those having previously sinned and all the others, that if I come to you again, I will not spare (you);
3 since you seek proof of the Christ speaking in me; who toward you is not weak, but is powerful among you.
4 For indeed He was crucified out of weakness, but lives out of the power of God. For we are also weak in Him, but we live with Him out of the power of God in us.
5 Test yourselves (to see) if you are in the faith, prove yourselves; or do you not recognize yourselves that Christ is in you? If you are not unapproved.
6 And I hope that you know that we are not unapproved.
7 Now we pray to God that you do not do any evil, not in order that we ourselves may appear approved, but in order that you yourselves may do good, but we may be as unapproved.
8 For we are not able to do anything against the truth, but on behalf of truth.
9 For we rejoice whenever we ourselves are weak, but you are strong; we pray also for this, your perfection.
10 On account of this, being absent, I write these (words), in order that being present, I might not use severity according to the authority which the Lord gave to me, for edification and not for destruction.
11 Finally, brethren, rejoice, be perfected, be comforted, think the same (way), be at peace, and the God of love

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[1]Based on vs.20 [2]Deut. 19:15

and peace be with you.
12 Greet one another with a holy kiss. All the saints greet you.
13 The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you.

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GALATIANS

1 Paul an apostle, not from men nor through a man but through Jesus Christ and God the Father, the One having raised Him from the dead,
2 and all the brethren with me to the churches of Galatia;
3 grace to you and peace from God our Father and the Lord Jesus Christ,
4 the One having given Himself on behalf of our sins so that He might rescue us out of the present wicked age according to the will of God even our Father,
5 to Whom be glory forever and ever.[1] Amen.
6 I marvel that so quickly you are transferring yourselves from the One having called you by the grace of Christ to another different kind of gospel,
7 which is not another of the same kind, since certain ones are troubling you, and are desiring to pervert the gospel of Christ.
8 But even if we or an angel out of heaven preach a gospel other than what we preached to you, let him be accursed.
9 As we have said before, also I say again now, if any preach to you other than what you received, let him be accursed.
10 For do I now persuade men or God? Or do I seek to please men? If I were still pleasing men, I would not be a slave of Christ.
11 Now I want you to know, brethren, the gospel having been preached by me is not according to men;
12 for neither I received it of men, nor was taught (it by men), but through a revelation from Jesus Christ.
13 For you heard of my conduct of life when (I was) in Judaism, that beyond measure I was persecuting the church of God and was making havoc of it,
14 and I was progressing in Judaism beyond many of my age in my race, being more abundantly zealous of my ancestral traditions.
15 But when the One separating me out of my mother's womb, and having called me through His grace, was well disposed
16 to reveal His Son to me in order that I might preach the gospel to the gentiles, I did not confer immediately with flesh and blood,
17 neither did I go up to Jerusalem to the apostles (who were) before me, but went into Arabia, and again returned to Damascus.
18 Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days.

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[1]Lit. "from ages of ages"

Galatians 1:19 - 2:15

19 But other of the apostles I did not see, except James the brother of the Lord.
20 Now what I write to you, behold before God I do not lie.
21 After that I went into the regions of Syria and Cilicia.
22 And I was unknown by face to the churches in Christ of Judea;
23 but only they were hearing that, "The one persecuting us before is now preaching the faith of which then he was making havoc."
24 And they were glorifying God in me.

Galatians Chapter Two

1 Then after fourteen years I went up again to Jerusalem with Barnabas, taking with us also Titus;
2 and I went up according to revelation; and I presented to them the gospel which I preach among the gentiles, but privately to those seeming (to be something), lest I am running or ran in vain.
3 But not even Titus who was with me, being a gentile, was compelled to be circumcised;
4 but on account of false brethren brought in slyly, who came slyly to spy out our freedom which we have in Christ Jesus in order that they might enslave us;
5 to whom not even for one hour did we yield in subjection in order that the truth of the gospel might continue with you.
6 But from the ones seeming to be something--whatever then they were makes not any difference to me; God shows no partiality of man--for the ones seeming (to be something) contributed nothing to me,
7 but on the contrary seeing that I had been entrusted with the gospel to the uncircumcised even as Peter to the circumcised,
8 for the One having worked effectively in Peter to the circumcised also worked effectively in me to the gentiles;
9 and knowing the grace having been given to me, James and Cephas and John seeming to be pillars, gave to me and to Barnabas the right hands of fellowship, in order that we (might go) to the gentiles, and they to the circumcision;
10 only (asking) that we remember the poor, which also I was diligent to do this very thing.
11 But when Cephas came to Antioch, I withstood him to the face, because he was under condemnation.
12 For before certain ones from James came, he was eating with gentiles, but when they came, he withdrew and separated himself, fearing those of the circumcision.
13 And the rest of the Jews joined him in hypocrisy, so that even Barnabas was joined with them in hypocrisy.
14 But when I saw that they were not acting uprightly toward the truth of the gospel, I said to Cephas before everyone, "If you being a Jew live like a gentile and not a Jew, how can you compel the gentiles to be Jews?
15 "We are by nature Jews and not sinners out of gentiles,

16 "and knowing that a man is not justified by the works of law[1] but through faith of Jesus Christ, we believed then in Christ Jesus in order that we might be justified out of faith of Christ, and not in works of law[1] because out of works of law[1] all flesh shall not be justified.
17 "But if seeking to be justified in Christ, we ourselves be found also to be sinners, is Christ then a minister of sin? May it not be!
18 "For if these things which I destroyed I build again, I constitute myself a transgressor.
19 "For through law[1] I died to law[1] in order that I might live for God.
20 "I have been crucified with Christ and it is no longer I that lives, but Christ lives in me; and what I now live in flesh, I live by faith in the Son of God, the One having loved me and having given up Himself on my behalf.
21 "I am not setting aside the grace of God, for if through law[1] (is) justification, then Christ died needlessly."

Galatians Chapter Three

1 O foolish Galatians, who has bewitched you; you to whose eyes Jesus Christ was depicted as having been crucified?
2 This only I desire to learn from you, did you receive the Spirit out of the works of law[1] or the hearing of faith?
3 Are you so foolish? Having begun by Spirit are you now perfected by flesh?
4 Have you suffered so much in vain? [If indeed it was also in vain.]
5 Then does the One providing to you the Spirit and working of miracles among you, do so out of the works of law or the hearing of faith?
6 Even as Abraham **believed God and it was counted to him for righteousness.**[2]
7 Know, therefore, that those out of faith are the sons of Abraham.
8 Now the Scriptures foreseeing that God would justify the gentiles out of faith, preached the gospel beforehand to Abraham, (saying), **"All the nations[3] shall be blessed by you."**[4]
9 So then the ones out of faith are blessed with believing Abraham.
10 For whoever are of works of law[1] are under a curse, for it has been written, **"Cursed is everyone not continuing in all the things having been written in the book of the law to practice them."**[5]
11 Now, that no one is justified by law[1] before God is clear because, **"The righteous shall live by faith."**[6]
12 And the law is not of faith but **"The one practicing them shall live in them."**[7]
13 Christ redeemed us from the curse of the law, becoming a curse on our behalf, because it has been written, **"Cursed**

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[1]No article with "law" [2]Gen. 15:6 [3]Or "gentiles" [4]Gen. 12:3
[5]Deut. 27:26 [6]Hab. 2:4 [7]Lev. 18:5

is everyone having been hung upon a tree,"[1]

14 in order that the blessings of Abraham in Christ Jesus might happen to the gentiles, in order that we might receive the promise of the Spirit through faith.

15 Brethren, I speak according to man: even though a covenant (is) of man, having been confirmed by man, no one sets (it) aside or makes amendments to (it).

16 Now the promises were spoken to Abraham and to his seed. It does not say, "To his seeds," as about many, but as about one, **"And to your seed,"**[2] who is Christ.

17 And this I say, a covenant having been previously confirmed by God, a law coming after four hundred and thirty years does not annul (it), so as to abolish the promise.

18 For if the inheritance (is) of law,[3] (it is) no longer of promise, but God has bestowed (it) as a free gift to Abraham through a promise.

19 Why then the law? It was added because of transgressions until when the seed should come for Whom it was promised, having been ordained through angels by the hand of a mediator.

20 But the mediator is not one, but God is One.

21 Therefore, is the law against the promises of God? May it not be! For if a law[3] was given being able to produce life, righteousness would really be out of law.[3]

22 But the Scriptures have shut up all[4] under sin in order that the promise out of faith might be given to all those believing.

23 Now before faith came, we were held prisoners by law,[3] being shut up to the faith being about to be revealed.

24 So that the law has become our paedagogue[5] (leading) to Christ;

25 but the faith having come, we are no longer under a paedagogue.

26 For you all are sons of God through the faith in Christ Jesus.

27 For whoever of you were baptized into Christ, have put on[6] Christ;

28 there is not Jew nor Greek, not slave nor free, not male and female; for you all are one in Christ Jesus.

29 But if you are of Christ, therefore you are the seed of Abraham, heirs according to promise.

Galatians Chapter Four

1 Now I say, for whatever time the heir is a child, he does not differ from a slave, (though) being master[7] of all,

2 but he is under guardians and stewards until the (time) previously appointed by the father.

3 Thus also we, when we were children being enslaved by the basic principles of the world,

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[1]Deut.21:23 [2]Gen.12:7; 13:15; 17:7 [3]No article with law.
[4]Neuter plural [5]Or "tutor"; lit. "child leader"
[6]Or "clothed in" [7]Lit. "lord," i.e. "owner"

Galatians 4:4 - 4:26

4 but when the fulness of time came, God sent forth His Son having been born of a woman, having been born under law,[1]
5 in order that He might redeem those under law,[1] in order that we might receive adoption as sons.
6 And because you are sons, God sent forth the Spirit of His Son into your[2] hearts, crying, "Abba,[3] Father."
7 So that you are no longer a slave but a son, and if a son, also an heir through God.
8 But then indeed, not knowing God you were enslaved by nature to those not being gods;
9 but now knowing God, and rather being known by God, how can you turn again to the weak and poor basic principles, to which you desire again to serve anew?
10 You are observing days and months and seasons and years.
11 I fear for you lest I have labored for you in vain.
12 Become as I (am), because I also (am) as you, brethren, I petition you. You have not wronged me any;
13 but you know that through weakness of flesh I preached the gospel to you previously,
14 and our[4] trial in my flesh you did not despise or reject scornfully,[5] but you received me as a messenger[6] of God, as Christ Jesus.
15 Where then your blessedness? For I witness to you that if possible you would have plucked out your eyes and have given (them) to me.
16 So then have I become an enemy (by) speaking truth to you?
17 They are zealous for you but not well; they desire to exclude you, in order that you would be zealous for them.
18 And it is good to be zealous always in good, and not only when I am present with you.
19 My little children, for whom again I am in travail until when Christ be formed in you;
20 and I could wish to be present with you now, and change my voice because I am perplexed by you.
21 Speak to me, the ones desiring to be under law[1] do you not hear the law?
22 For it has been written that Abraham had two sons, one of the bond woman and one of the free woman.
23 And indeed the one of the bond woman had been born according to the flesh, but the one of the free woman through promise.
24 Which (situations) are being taken as an allegory; for these women are two covenants, one indeed from Mt. Sinai, having given birth to slavery, which one is Hagar.
25 Now Hagar is Mt. Sinai in Arabia, and is comparable to Jerusalem now, for she is in slavery with her children.
26 But the Jerusalem from above is free, which one is our mother.

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[1]No article [2]Some mss. have "our" [3]Affectionate Aramaic for "father" [4]Some mss. have "your" [5]Lit. "spit out" [6]Lit. "angel"

27 For it has been written, **"Rejoice barren woman, the one not bearing (children), break forth and shout, the one not travailing; because many are the children of the desolate than the one having the husband."**[1]
28 But you, brethren, are children of promise according to Isaac.
29 But even as then, the one having been born according to the flesh persecuted the one according to the Spirit, thus also now.
30 But what says the Scripture? **"Cast out the bond woman and her son, for the son of the bond woman shall absolutely not inherit with the son**[2] of the free woman."
31 Wherefore, brethren, we are not children of the bond woman but of the free woman.

Galatians Chapter Five

1 For freedom Christ set us free; therefore, stand firm and do not again be ensnared by a yoke of bondage.
2 Behold, I Paul say to you that if you become circumcised, Christ does not profit you anything.
3 And I witness again to every man having been circumcised that he is obligated to practice all[3] the law.
4 You have been cut off from Christ, the ones who would be justified by law;[4] you have fallen from grace.
5 For we are expecting by (the) spirit of faith a hope of righteousness.
6 For neither circumcision nor uncircumcision has any strength in Christ Jesus, but faith being energized[5] through love.
7 You were running well. Who hindered[6] you not to be persuaded by the truth?
8 The persuasion (was) not of the One calling you.
9 A little leaven leavens the whole lump.
10 I have confidence toward you in the Lord that you will not think any other way; and the one troubling you shall bear his judgment, whoever he may be.
11 And I, brethren, if I still preach circumcision, why am I being persecuted? Then the stumbling block of the cross is done away.
12 I would even that the ones upsetting you would cut themselves off.
13 For you yourselves were called for freedom, brethren; only not the freedom for opportunity in the flesh, but through love you serve one another.
14 For all the law has been fulfilled in one word, in the (word), **"Love your neighbor as yourself."**[7]
15 But if you bite and devour one another, take heed not to consume one another.
16 And I say, walk in the Spirit, and you will absolutely not fulfill (the) lust of the flesh.

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[1]Isaiah 54:1 [2]Genesis 21:10 [3]Or "the whole law"; article with law [4]No article with law [5]Or "operating"/"working" [6]Lit. "cut in on" [7]Lev. 19:18

17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these are antithetical to one another, so that you may not do these things which you might desire.
18 But if you are led by the Spirit, you are not under law.[1]
19 Now the works of the flesh are manifest, which are fornication,[2] uncleanness, obscenity,
20 idolatry, witchcraft,[3] enmities, strife, jealousy, anger, rivalries, dissensions, factions,[4]
21 envyings, drunkenness, debaucheries, and such like things; I forewarn you even as I have forewarned you that the ones practicing such as these will not inherit the kingdom of God.
22 But the fruit of the Spirit is love, joy, peace, longsuffering,[5] kindness, goodness, faith(fulness),
23 meekness, self-control,[6] against such as these there is no law.[1]
24 And the ones of Christ Jesus crucified the flesh with (its) passions and lusts.
25 If we live by the Spirit, let us walk in step with the Spirit.
26 Let us not become conceited, provoking one another, envying one another.

Galatians Chapter Six

1 Brethren, if then a man be apprehended in any trespass, you, the spiritual restore such a one as this in the spirit of meekness, scrutinizing yourselves, lest you also be tempted.
2 You bear one another's burdens, and thus fulfill the law of the Christ.
3 For if anyone supposes himself to be something, being nothing, he deceives himself;
4 but let each one approve by testing his own work, and then he has boast only to himself, and not to others.
5 For each should bear his own responsibilities.
6 And let the one being instructed in the word share all good things with the one instructing (him).
7 Stop being deceived, God is not mocked; for whatever a man sows, this also shall he reap;
8 because the one sowing for his own flesh, of his flesh he shall reap corruption.
9 But doing good, let us not be discouraged, for in its own (proper) time we will reap, if we do not grow weary.
10 Therefore then, as we have opportunity, let us work good toward all and especially to those of the household of faith.
11 Behold with such large letters I write to you with my

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[1]No article with law [2]Or "sexual immorality" [3]Could cover drug addiction [4]Lit. "heresies" [5]Or "patience" i.e toward others [6]Often translated "temperance";is not "moderation."

own hand.
12 Whoever desires to make a good show in flesh, these compel you to be circumcised, only in order that they may not be persecuted for the cross of Christ.
13 For the ones being circumcised do not themselves keep (the) law,[1] but they desire you to be circumcised in order that they might boast in your flesh.
14 But may it never happen that I boast except in the cross of our Lord Jesus Christ, through Whom the world was crucified to me, and I to the world.
15 For neither is circumcision anything nor uncircumcision but a new creation.[2]
16 And whoever will keep in step with this rule, peace upon them and mercy, and upon the Israel of God.
17 As for the rest, let no one cause me troubles, for I bear in my body the brand-marks of Jesus.
18 The grace of the Lord Jesus Christ be with your spirit, brethren. Amen.

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EPHESIANS

1 Paul an apostle of Christ Jesus through the will of God to the saints being in Ephesus[3] and faithful (ones) in Christ Jesus;
2 grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed be God and the Father of our Lord Jesus Christ, the One having blessed us in every spiritual blessing in the heavenlies in Christ,
4 even as He chose us in Him before the foundation of the world for us to be holy and blameless before Him in love,
5 having predestinated us for adoption as sons through Jesus Christ unto Him, according to the good disposition of His will,
6 for praise of the glory of His grace which He bestowed on us as a free gift in the Beloved,
7 in Whom we have our redemption through His blood, the forgiveness of our trespasses according to the riches of His grace,
8 which He provided abundantly unto us in all wisdom and discernment,
9 making known to us the mystery of His will according to His good disposition which He purposed in Him,
10 for (the) dispensation[4] of the fulness of times, having brought all things to a head in Christ, the things in the heavens and the things upon the earth in Him,
11 in Whom we also obtained an inheritance, having been predestinated according to (the) provision of the One accomplishing all things according to the purpose of His will,
12 that we might be unto the praise of His glory, the ones

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[1]No article in Gr. [2]Or "creature" [3]Some mss. omit Ephesus [4]Lit. "house rule"

having before hoped in Christ,
13 in Whom also you, having heard the word of truth, the gospel of your salvation, in Whom also, having believed, you were sealed by the Holy Spirit of promise,
14 Who is the guaranteed down payment of our inheritance, for (the) redemption of (God's) purchased possession, for the praise of His glory.
15 Wherefore, I also, having heard of the faith in the Lord among you and your love toward all the saints,
16 do not cease giving thanks on behalf of you, making mention (of you) in my prayers,
17 in order that the God of our Lord Jesus Christ, the Father of glory, may give to you (the) spirit of wisdom and revelation in the full knowledge of Him,
18 having had the eyes of your heart enlightened so that you might know what is the hope of His calling, what is the riches of the glory of His inheritance in the saints,
19 and what is the exceeding greatness of His power in us the ones believing according to the energy[1] of the might of His strength,
20 which He exerted in Christ having raised Him out of the dead, and having seated Him on His right hand in the heavenlies,
21 far above all rule and authority and power and lordship and every name being named, not only in this age but also in the coming one;
22 and He subjected all things under His feet, and gave Him as head over all (things) in the church,
23 which is His body, the fulness of the One filling all things in every way.

Ephesians Chapter Two

1 And you being dead in your trespasses and sins,
2 in which then you walked according to the age of this world, according to the ruler of the authority of the air, the spirit now working in the sons of disobedience;
3 among whom we all also then directed our conduct in the lusts of our flesh, doing the will of the flesh and of the thoughts, and were by nature children of wrath as also the rest.
4 But God being rich in mercy, on account of His manifold love with which He loved us,
5 and we being dead in our trespasses, He made us alive in the Christ [you have been saved by grace],
6 and He raised (us) up together and seated (us) together in the heavenlies in Christ Jesus,
7 in order that in the coming ages He might show forth the exceeding riches of His grace in kindness for us in Christ Jesus.
8 For by His grace you have been saved through faith; and this not of you; it is the gift of God;
9 not of works in order that no one should boast.

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[1]Or "working"

10 For we are His workmanship,[1] having been created in Christ Jesus for good works, which God before prepared in order that we should walk in them.
11 Wherefore, you remember that in the past you were the gentiles in flesh, the ones being called "Uncircumcision" by the ones being called "Circumcision" in the flesh being done by hand,
12 because you were at that time without Christ having been alienated from the commonwealth of Israel and strangers from the covenants of the promise, not having hope and godless[2] in the world.
13 But now in Christ Jesus, you who then being afar off, have become near in the blood of Christ.
14 For He Himself is our peace, the One making both[3] one, and bringing down the middle wall of barrier, the enmity,
15 having abolished in His flesh the law of commandments in decrees, in order that He might create the two in Him into one new man, making peace,
16 and might reconcile them both into one body in God through the cross, having put to death the enmity in Him.
17 And having come, **He proclaimd peace** to you **those afar off and peace to those near**[4];
18 because through Him we both have access in one Spirit to the Father.
19 Therefore, then, you are no longer strangers and foreigners, but you are fellow citizens with the saints and household of God,
20 having been built on the foundation of apostles and prophets, Christ Jesus Himself being the cornerstone,
21 in Whom the whole building fitly framed together grows into a holy sanctuary in the Lord,
22 in Whom also you are being built together into a dwelling place of God in the Spirit.

Ephesians Chapter Three

1 For this reason, I Paul, the prisoner of Christ Jesus on behalf of you gentiles--
2 if indeed you heard of the stewardship[5] of God's grace having been given to me toward you,
3 that according to revelation the mystery was made known to me, even as I wrote before in brief,
4 so as when reading this you are able to comprehend my perception into the mystery of Christ,
5 which in other generations was not made known to the sons of men as now it has been revealed to His holy apostles and prophets in the Spirit,
6 that the gentiles are to be fellow-heirs and fellow-body members and fellow-partakers of the promises in Christ Jesus through the gospel,
7 of which I became a minister according to the free gift of the grace of God having been given to me according to

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[1]Basis of word "poem" [2]Lit. "atheist" [3]Jews and gentiles
[4]Isaiah 57:19 [5]Or "dispensation"

the energy[1] of His power.
8 To me the very least of all saints this grace was given to preach the unsearchable riches of Christ,
9 and to bring to light the dispensation of the mystery having been hidden from the ages in God the Creator of all things,
10 in order that the manifold wisdom of God might be made known now to the rulers and authorities in the heavenlies through the church,
11 according to the provision[2] of the ages which He made in Christ Jesus our Lord,
12 in Whom we have boldness and access in confidence through faith of Him.
13 Wherefore, I ask (you) not to be discouraged by my tribulation on behalf of you, which is (for) your glory.
14 For this reason I bend my knees to the Father,[3]
15 of Whom the whole family in the heavens and upon the earth is named,
16 in order that He might give to you according to the riches of His glory power to be strengthened through the Spirit in the inner man,
17 that Christ may dwell through faith in your hearts, in love, (you) being rooted and established,[4]
18 in order that you may be strengthened to apprehend with all the saints what is the breadth and length and height and depth,
19 and to know the love of Christ surpassing knowledge, in order that you may be filled toward all the fulness of God.
20 Now to the One being able to do exceedingly abundantly beyond all things which we ask or think according to the power energizing[5] us,
21 to Him be glory in the church and in Christ Jesus unto all generations forever and ever.[6] Amen.

Ephesians Chapter Four

1 Therefore, I plead with you, I the prisoner in the Lord, to walk worthily of the calling of which you were called,
2 with all humbleness and meekness, with longsuffering,[7] forbearing one another in love,
3 being diligent to keep the unity of the faith with the bond of peace;
4 one body and one Spirit, even as you were called in one hope of your calling;
5 one Lord, one faith, one baptism;
6 one God and Father of all, who is over all and through all and in all.
7 But to each one of us the grace was given according to the measure of the free gift of Christ.

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[1]Or "working" [2]Or "purpose" [3]Some mss. add "of our Lord Jesus Christ." [4]Lit. "founded" as in "lay a foundation." [5]Or "working in" [6]Lit. "ages of the ages" [7]Or "patience," toward people

8 Wherefore He says, **"Having ascended on high He led captivity captive, He gave gifts to men."**[1]
9 [Now the "He ascended," what is it[2] if not that also He descended into the lower parts of the earth?
10 The One having descended is He also Who ascended far above all the heavens, in order that He might fill all things.]
11 And He gave indeed (some as) the apostles, (some as) the prophets, (some as) the evangelists, (some as) the pastors and teachers,[3]
12 for the perfecting[4] of the saints for (the) work of ministry, for the building up[5] of the body of Christ,
13 until all reach the goal for the unity of the faith and the full knowledge of the Son of God, unto a mature man, unto a measure of (the) stature of the fulness of Christ,
14 in order that we may be no longer infants, being tossed to and fro[6] and carried about by every wind of doctrine by the devise of men, by craftiness in schemes of error,
15 but speaking[7] truth in love, may we grow unto Him in all (respects), Who is the head, (that is) Christ,
16 of Whom the whole body being fitly framed together and held together through every supplying joint according to (the) working in measure of each single part produces the growth of the body toward the building up[5] of itself in love.
17 This therefore I say and I witness in the Lord, that you no longer walk even as the gentiles walk in the futility of their mind,
18 having been darkened in their thought, being alienated from the life of God, on account of the ignorance being in them, on account of the hardness of their heart,
19 and having become insensitive, they delivered themselves to obscenity in working of every uncleanness with greed.[8]
20 But you did not thus learn the Christ,
21 if indeed you heard Him and were taught in Him, even as truth is in Jesus,
22 that you put off in regard to your former conduct the old man, having been corrupted according to the lusts of deceit,
23 and be renewed in the spirit of your mind,
24 and be clothed[9] in the new man according to God, having been created in righteousness and holiness of truth.
25 Wherefore, putting aside falsehood, **you speak the truth each one with his neigbor,**[10] because we are members of one another.
26 Be angry and sin not[11]; do not let the sun set on your provocation,

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[1]Psalm 68:18 [2]i.e. "does it mean" [3]A grammar rule shows pastor and teacher are same position. [4]Lit. "mending"; see Matt. 4:21 [5]Or "edification" [6]Lit. "agitated by waves" [7]Or "holding"/"living" [8]Or "covetousness" [9]Lit. "endued" [10]Zechariah 8:16 [11]Psalm 4:4

27 neither give place to the devil.
28 The one stealing, let him steal no longer, but rather let him labor, working good with his own hands in order that he may share with the one having need.
29 Do not let any corrupt word proceed out of your mouth, but if any good (word) toward building up of the need, in order that He may give grace to the ones hearing.
30 Stop grieving the Holy Spirit of God, in which you were sealed for the day of redemption.
31 Let all bitterness and anger and wrath and clamor and slander[1] be put away from you, with all evil.
32 Be kind, compassionate to one another, forgiving each other even as God also in Christ forgave you.

Ephesians Chapter Five

1 Therefore, be imitators of God as beloved children;
2 and walk in love, even as also Christ loved us and gave Himself up on behalf of us, (as) an offering and sacrifice to God for an odor of fragrance.
3 But never let fornication[2] and uncleanness or greediness[3] be mentioned[4] among you even as is proper with saints,
4 nor obscenity and foolish talking or clever ribaldry which are not acceptable, but rather thanksgiving.
5 For you know this that every fornicator[2] or unclean or greedy[3] person who is an idolater has not inheritance in the kingdom of Christ in God.
6 Let no one deceive you with empty words, for on account of these the wrath of God comes upon the sons of disobedience.
7 Therefore, do not be partakers with them,
8 for you were previously darkness, but now light in the Lord; walk as children of light,
9 [for the fruit of light is in all goodness and righteousness and truth],
10 proving what is well pleasing to the Lord;
11 and do not have fellowship with the unfruitful works of the darkness, but rather even reprove (them),
12 for it is shameful even to speak the hidden things being done by them;
13 but the things being reproved by the light are manifest.
14 For everything being manifest is light. Wherefore, He says, **"Awake, the one sleeping, and rise up out of the dead, and Christ will shine on you."**[5]
15 Therefore, you watch carefully how you walk, not as unwise but as wise,
16 redeeming[6] the time[7] because the days are wicked.
17 On account of this do not become foolish, but understand what is the will of the Lord.
18 And do not be drunk with wine, in which is debauchery but be filled with the Spirit,

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[1]Lit. "blasphemy" [2]Or "sexual immorality"
[3]Or "covetousness" [4]Lit. "named" [5]Isaiah 26:19
[6]Lit. "buying up" [7]Or "opportunity"

19 speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody[1] with your heart to the Lord,
20 giving thanks always on behalf of all in the name of our Lord Jesus Christ to God and the Father,
21 submitting yourselves to one another in fear of Christ.
22 Wives (submit) to your own husbands as to the Lord,
23 because man is the head of the woman even as also Christ (is) head of the church, (being) Savior of the body.
24 But as the church is subject to Christ, thus also the woman to the man in everything.
25 Men love your wives, even as Christ also loved the church and delivered Himself up for her,[2]
26 in order that He might sanctify her, having cleansed (her) in the washing of the water by (the) word,
27 in order that He Himself might present the glorious church to Himself, not having a spot or wrinkle or any such as this, but so that she be holy and blameless.
28 Thus men also ought to love their own wives as their own bodies,
29 for no one éver hated his own flesh, but nourishes and cherishes it, even as Christ also the church,
30 because we are members of His body.
31 **On account of this a man shall leave his father and his mother and be joined closely to his wife and, the two shall be one flesh.**[3]
32 This is a great mystery, but I speak of Christ and His church.
33 However, also let each one of you having his own wife thus love her as himself, and the wife that she respects[4] her husband.

Ephesians Chapter Six

1 Children, obey your parents in the Lord, for this is right.
2 **Honor your father and your mother**[5] [which is the first commandment with promise],
3 **in order that it may be well with you, and you may have a long time upon the earth.**[5]
4 And fathers do not provoke your children to wrath, but nurture them in the training and admonition of the Lord.
5 Slaves, obey your masters according to the flesh with fear and trembling, with simplicity in your heart, as to the Christ;
6 not according to eye service as men-pleasers, but as slaves of Christ, doing the will of God from your soul,
7 with a good mind serving as to the Lord and not men,
8 knowing that each one, if he does any good, this one will get recompense from the Lord, whether slave or free.
9 And masters, you do the same toward them, laying off the threat, knowing also that their Lord and yours is in the

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[1]Verb form of psalm [2]Word church is feminine in Greek.
[3]Gen. 2:24 [4]Lit. "fears" [5]Exodus 20:12

heavens, and He shows no partiality to anyone.
10 Finally, be empowered by the Lord and in the might of His strength.
11 Be clothed in the complete armor[1] of God to enable you to stand up to the schemes[2] of the devil;
12 because our conflict[3] is not with blood and flesh, but with the rulers, with the authorities, with the world's powers of the darkness, with the spiritual (elements) of wickedness in the heavenlies.
13 On account of this, take up the complete armor[1] of God in order that you may be able to resist[4] in the wicked day, and having accomplished all, to stand.
14 Stand therefore having your loins girded[5] with truth, and having put on the breastplate of righteousness,
15 and having shod your feet in readiness of the gospel of peace,
16 in every (case) having taken up the shield of faith, with which you will be able to snuff out all the fiery darts of the wicked (one);
17 and the helmet of salvation and the sword of the Spirit which is the word of God,
18 through every prayer and petition, praying in every occasion[6] in the Spirit and for this, being alert in all perseverance and petitions concerning all the saints,
19 and on behalf of me in order that in opening my mouth a message[7] may be given to me to make known with boldness the mystery of the gospel,
20 on behalf of which I am an ambassador in chain in order that in Him[8] I may speak boldly as it is necessary for me to speak.
21 But in order that you also might know the things concerning me, what I am doing, Titus, my beloved brother and faithful minister in the Lord, will make known to you all (my circumstances),
22 whom I sent to you for this same (reason), in order that you might know the matters concerning us, and that he might encourage your hearts.
23 Peace to the brethren and love with faith from God the Father and the Lord Jesus Christ.
24 Grace with all the ones loving our Lord Jesus Christ in incorruption.

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PHILIPPIANS

1 Paul and Timothy slaves of Christ Jesus to all the saints in Christ Jesus being in Philippi with overseers[9] and ministers;[10]
2 grace to you and peace from God our Father and the Lord Jesus Christ.

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[1]Or "panoply" [2]Or "methods" [3]Lit. "wrestling match" [4]Lit. "withstand" [5]Or "belted" [6]Lit. "time" [7]Lit. "word" [8]Or "in it" i.e. the chain; or the gospel [9]Or traditionally "bishops" i.e. "elders" [10]Lit. "deacons"

Philippians 1:3 - 22

3 I thank my God upon every remembrance of you,
4 always in every petition of mine on behalf of all of you making the petition with joy,
5 upon your fellowship in the gospel from the first day until now,
6 being confident of this same (thing), that the One who began in you a good work will perfect it until the day of Christ Jesus;
7 even as it is right for me to suppose this concerning all of you, because I have you in my heart, even in my bonds and the defense and confirmation of the gospel, all of you being partakers of my grace.
8 For God is my witness how I long after you all in the affection[1] of Christ Jesus.
9 And this I pray in order that your love may abound still more and more in full knowledge and all perception,
10 so that you might approve the things excellent[2] in order that you may be sincere and without offense in the day of Christ,
11 having been filled with the fruit of righteousness through Jesus Christ unto the glory and honor of God.
12 And I want you to know, brethren, that the (matters) concerning me have come about for the progress of the gospel,
13 so that my bonds in Christ became manifest in the whole royal palace[3] and to everyone else,
14 and the majority of the brethren in the Lord, gained confidence by my bonds to dare more exceedingly to speak fearlessly the word of God.
15 Certain ones indeed through envy and strife, but certain ones through good will are preaching Christ;
16 they indeed out of love knowing that I am set for a defense of the gospel,
17 but the (others) out of rivalry[4] proclaim Christ not purely, supposing to raise tribulation to my bonds.
18 So what? Nevertheless, that in every way whether in pretense or in truth Christ is proclaimed, and in this I rejoice and yet also I will rejoice.
19 For I know that this will turn out unto my salvation[5] through your petition and a supply of the Spirit of Jesus Christ,
20 according to my eager expectation and hope that in nothing I will be put to shame, but with all boldness as always even now to magnify Christ in my body whether through life or through death.
21 For to me to live is Christ and to die is gain.
22 And if I continue to live in the flesh, this is the fruit of my labor; and what I would choose I do not know.

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[1]Or "emotion"/"compassion"; see note 4, pg. 293 [2]Or "test the differences" [3]Lit. "praetorium" [4]Or "selfish ambition" [5]Or "deliverance" in regard to his imprisonment.

23 But I am under stress between the two, having a desire to depart and be with Christ, for (that is) very much better;
24 but to remain in the flesh is more necessary on account of you.
25 And having this confidence I know that I will remain and continue with you all in your progress and joy of faith,
26 in order that your boasting in me in Christ Jesus may abound on account of my coming again to you.
27 Only conduct yourselves citizens[1] worthy of the gospel of Christ in order that whether coming and seeing you or being absent I hear the (reports) concerning you, that you stand in one spirit, one soul, striving together in the faith of the gospel,
28 and not being terrified in anything by those opposing (you), which is to them a token of their destruction but of your salvation, and this from God;
29 because to you grace was given on behalf of Christ, not only that you believe on Him but also to suffer on behalf of Him,
30 having the same struggle which you saw in me and now also hear about me.

Philippians Chapter Two

1 If (there is) any consolation in Christ,[2] if any comfort of love,[2] if any fellowship of Spirit,[2] if any compassion of affection[3] and pities,[2]
2 you fulfill my joy in order that you think the same (way) having the same love with common soul, being of one mind,
3 (doing) nothing based on rivalry[4] neither vainglory, but in humility of mind accepting others as being superior to yourselves,
4 not each looking after his own (needs), but also the (needs) of each other.
5 Let this mind be in you which also was in Christ Jesus,
6 Who possessing the form[5] of God did not consider being equal with God (something) to be grasped,
7 but emptied Himself having taken the form of a servant, becoming in the likeness of men, and having been found in the outward appearance as a man,
8 He humbled Himself, having become obedient until death, even the death of the cross.
9 Wherefore, God also highly exalted Him and granted to Him a name above every name,
10 that at the name of Jesus every knee should bow upon heaven and upon earth and under the earth,
11 and every tongue confess that Jesus Christ is Lord to the glory of God the Father.
12 So then, my beloved, even as you obeyed, not as in my presence only, but now much more in my absence, with fear

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[1]Probably of heavenly kingdom. [2]Implied in the grammar of the conditions, "and there is." [3]See note 4. pg. 293
[4]Or "selfish ambition" [5]Or "exact inner nature"

and trembling, work out your own salvation;
13 for God is the One working in you both to will and to work on behalf of His good pleasure.
14 Do everything without grumblings and disputes,
15 that you may be blameless and harmless, children of God faultless in the midst of a crooked and perverted generation among whom you shine as stars in the world,
16 holding up the word of life, for my glorying in the day of Christ that I did not run in vain or labored in vain.
17 But even if I am poured out upon the sacrifice and religious service of your faith, I rejoice and share my joy with you all;
18 and you also rejoice the same way and share your joy with me.
19 But I hope in the Lord Jesus quickly to send Timothy in order that my mind also may be made glad knowing the (news) concerning you.
20 For I have no one of similar soul who genuinely will care concerning your (needs),
21 for they all seek their own (desires), not the (will) of Jesus Christ.
22 But you know the proof of him, that as a child to his father, he served with me in the gospel.
23 Indeed therefore, I hope to send this one at once when I see how things go with me;
24 but I am confident in the Lord that I myself shall come quickly.
25 But I deemed it necessary to send to you Epaphroditus my brother and fellow worker and fellow soldier and your messenger[1] and minister of my need,
26 since he was longing after you all and was distressed because you heard that he was sick.
27 For indeed he was sick approaching death; but God had mercy on him, and not on him only but also on me in order that I might not have sorrow upon sorrow.
28 Therefore more eagerly I sent him in order that seeing him again you might rejoice, and I may be less sorrowful.
29 Welcome him therefore in the Lord with all joy and hold in honor such ones as these,
30 because on account of the work of Christ he drew near to death, risking his life in order that he might fill up your lack of ministry to me.

Philippians Chapter Three

1 Finally, my brethren, rejoice in the Lord. To write the same things to you is indeed not tedious to me, but to you it is a safe measure.
2 Take heed of dogs; take heed of evil workers; take heed of the mutilation (of the flesh).
3 For we are the circumcision, the ones worshipping God in spirit and glorying in Christ Jesus and not trusting in the flesh,

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[1] Lit. "apostle"

4 even though I might also have confidence in the flesh. If any other seems to be confident in the flesh, I more so;
5 circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, regarding the law a Pharisee,
6 regarding zeal, persecuting the church, regarding the righteousness in (the) law, being blameless.
7 But what was to me gain, I have deemed loss on account of Christ.
8 But indeed then also I deem all things to be loss on account of the surpassing knowledge of Christ Jesus my Lord, through Whom I accepted the loss of all things, and deem them but rubbish in order that I might gain Christ,
9 and be found in Him, not having my own righteousness of (the) law but the (righteousness) through faith of Christ, the righteousness of God upon faith,
10 that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed with His death,
11 if somehow I might attain to the resurrection of the dead.
12 Not that I have already received or already have been made perfect, but I press on[1] if indeed I may even take hold of that for which I was taken hold by Christ Jesus.
13 Brethren, I do not consider myself to have taken hold; but one thing (I do), indeed, forgetting the things behind and stretching myself forward,
14 I press on[1] toward the goal for the prize of the high calling of God in Christ Jesus.
15 Whoever[2] therefore (are) perfect,[3] let us think on this; and if any think otherwise, God even will reveal this to you.
16 However, in that which we have attained, let us keep in step with the same (standard).
17 You be fellow imitators of me, brethren, and observe closely those walking thus even as you have us as an example.
18 For many walk of whom I often have spoken to you, and now say with tears, (they are) the enemies of the cross of Christ,
19 whose end is destruction, whose god is their belly, and their glory (is) in their shame, who set their minds on earthly things.
20 For our citizenship is in heaven, out of which also we eagerly await a Savior, the Lord Jesus Christ,
21 Who will change our body of humiliation, conforming it to the body of His glory, according to the energy that He is also empowered to subject all things to Himself.

Philippians Chapter Four

1 So then, brethren, my beloved and longed for, my joy and crown, thus stand fast in the Lord.

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[1]Or "pursue" [2]Pl. in Gr. [3]Or "mature"

2 I plead with Euodia and I plead with Syntyche to have the same mind in the Lord.
3 Yes, I ask you also, genuine yokefellow, help these women who struggled with me in the gospel with Clement also and with the rest of my fellow workers whose names are in the book of life.
4 Rejoice in the Lord always; again I say, rejoice.
5 Let your gentleness[1] be known to all men. The Lord is near.
6 Stop being worried about anything, but in everything by prayer and petition with thanksgiving let your requests be made known to God.
7 And the peace of God surpassing all understanding will guard your hearts and thoughts in Christ Jesus.
8 Finally, brethren, whatever is true, whatever is worthy, whatever is right,[2] whatever is pure, whatever is lovely, whatever is reputable,[3] if there is any virtue and if any praise, consider these;
9 what you learned and received and heard and saw in me, these you practice, and the God of peace will be with you.
10 Now I rejoiced in the Lord greatly that now as in the past you revived your concern on my behalf, about which also you were being concerned, but lacked opportunity.
11 Not that I speak in regard to need, for I have learned in whatever (circumstances) I am to be content.[4]
12 I know both to be humbled, and I know to abound; in everything and in every way I am instructed in the secret both to be filled and to be hungry, and to abound and suffer lack.
13 I am able to do all (things) by the One empowering me.
14 However, you did well to share with me in my tribulation.
15 And you yourselves also know, Philippians, that in the beginning of the gospel when I went out from Macedonia, no one church shared with me in the matter[5] of giving and receiving except you only;
16 because even (when I was) in Thessalonica you sent once and again for my need.
17 Not that I seek the gift, but I seek fruit increasing to your account.
18 But I have received in full all things and I abound; I have been filled, having received from Epaphroditus the (supplies) from you, a fragrant aroma, an acceptable sacrifice, well pleasing to God.
19 And my God will fill all your needs according to His riches in glory in Christ Jesus.
20 Now to God our Father be glory forever and ever.[6] Amen.
21 Greet all the saints in Christ Jesus. The brethren with me greet you.

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[1]Or "sweet reasonableness"
[2]Or "just"
[3]Lit. "well spoken of"
[4]Lit. "self sufficient"
[5]Lit. "word"
[6]Lit. "ages of the ages"

22 All the saints greet you, especially those of Caesar's household.
23 The grace of the Lord Jesus Christ be with your spirit.

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COLOSSIANS

1 Paul an apostle of Christ Jesus through the will of God and Timothy my brother,
2 to all the saints and faithful brethren in Colossae; grace and peace to you from God our Father.
3 We give thanks to God the Father of our Lord Jesus Christ always praying concerning you,
4 having heard of your faith in Christ Jesus and the love which you have for all the saints,
5 on account of the hope being laid up for you in the heavens which you heard before in the word of truth of the gospel,
6 coming to you, even as also in all the world, it is bearing fruit and growing even as among you, from the day in which you heard and understood the grace of God in truth;
7 even as you learned from Epaphras our beloved fellow slave who is a faithful minister[1] of Christ on our behalf,
8 who also declared to us your love in the Spirit.
9 On account of this, we also, from the day in which we heard, have not ceased praying on behalf of you and requesting that you may be filled with the full knowledge of His will in all wisdom and spiritual understanding,
10 to walk worthily of the Lord in all pleasing (to Him) in every good work, bearing fruit and growing in the full knowledge of God,
11 in all power being empowered according to the might of His glory toward all perseverance and longsuffering, with joy;
12 giving thanks to the Father making you sufficient for part of the inheritance of the saints in the light;
13 Who delivered us out of the authority of the darkness and transferred (us) into the kingdom of His beloved Son,
14 in Whom we have the redemption, the forgiveness of sins;
15 Who is the image of the invisible God, the first-born of all creation,
16 that in Him was created everything in the heavens and on the earth, the things visible or the things invisible, whether thrones or dominions or rulers or authorities; all things were created through Him and for Him,
17 and He is before all things and in Him all things have been held together.
18 And He is the head of the body, the church; Who is (the) beginning, the first-born of the dead, in order that He may be in all things preeminent,
19 because (God) was well disposed to have all the fulness to dwell in Him,

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[1]Or "servant"

20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross, whether the things upon the earth or the things in the heavens.
21 And you then having been alienated and enemies in your thinking by wicked works,
22 but now He has reconciled[1] you in the body of His flesh through death, to present you holy and faultless and without rebuke before Him,
23 if indeed you remain in the faith being established[2] and steadfast, and not being moved from the hope of the gospel which you heard, having been preached to every creature under heaven, of which I Paul became a minister.
24 Now I rejoice in my sufferings on behalf of you, and I fill up the things lacking of the tribulations of Christ in my flesh on behalf of His body which is the church,
25 of which I became a minister according to the stewardship[3] of God having been given me for you to fulfill the word of God,
26 the mystery having been hid from the ages and from the races; but now has been manifested to his saints,
27 to whom God made known what is the riches of the glory of this mystery among the gentiles,[4] which is Christ in you, the hope of glory;
28 Whom we proclaim, admonishing every man and teaching every man in all wisdom, in order that we may present every man perfect in Christ;
29 for which also I labor, struggling[5] according to His energy which energizes me with power.

Colossians Chapter Two

1 For I desire you to know the great struggle I have on behalf of you and those in Laodicea also who have not seen my face in the flesh,
2 in order that their hearts might be comforted, having been bound together in love, and for all riches of the full assurance of understanding unto a full knowledge of the mystery of God, (that is) Christ,
3 in Whom are all the hidden treasures of wisdom and knowledge.
4 This I say in order that no one deceives you with persuasive speech.
5 For though I am absent in the flesh, however I am with you in the Spirit, rejoicing and seeing the order and the firmness of your faith in Christ.
6 Therefore as you received Christ Jesus the Lord, walk in Him,
7 being rooted and being fully built up[6] in Him and being settled in the faith even as you were taught, abounding in thanksgiving.

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[1]Some mss. have "you be reconciled" [2]See note 4, pg. 312 [3]Lit. "house rule" [4]Or "nations" [5]Or "fighting"; lit. "agonizing" [6]Or "edified"

Colossians 2:8 - 3:3

8 Watch out that no one shall captivate you through philosophy and empty deception according to the tradition of men, according to the basic principles of the world, and not according to Christ,
9 because in Him dwells all the fulness of Deity bodily,
10 and you are having been filled in Him, Who is the head of every rule and authority,
11 in Whom also you were circumcised with a circumcision not done by hand in the putting off of the body of the flesh, in the circumcision of Christ,
12 having been buried in the baptism in which also you were raised up with (Him) through faith in the energy of God, the One raising Him up out of the dead;
13 and you being dead in your trespasses and the uncircumcision of your flesh, He made you alive with Him, forgiving you all your trespasses,
14 wiping out the hand-written decrees against us which were contrary to us, and has taken it out of our midst, nailing it to His cross;
15 having subdued[1] the rulers and authorities, He exposed (them) publicly, leading them in triumph by Him.
16 Therefore do not let any one judge you in eating and in drinking or in regard to a feast day or a new moon or Sabbaths,
17 which are a shadow of the things coming, but the body is of the Christ.
18 Let no one make a decision against you (robbing you of your prize), desiring (mock) humility and the worship of angels, intruding on things which he (claims) to have seen, in vain being puffed up by his fleshly mind,
19 not holding fast to the Head from Whom all the body through the joints and ligaments[2] being supplied and being held together grows the growth of God.
20 If you died with Christ from the basic principles of the world, why are you living in the world as subject to (its) decrees:
21 "Do not handle, do not taste, do not touch,"
22 [all which are for corruption in the using] according to the injunctions and doctrines of men;
23 which things indeed have an appearance[3] of wisdom in self-religion and (mock) humility of mind and severe treatment of the body,[4] but (have) not any value toward restraining the flesh.

Colossians Chapter Three

1 If therefore you have been raised up with Christ, seek the things above, where Christ is being seated on the right hand of God;
2 think continuously on the things above not on the things of earth;
3 for you died, and your life has been hid with Christ in

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[1]Lit. "having put off for Himself" [2]Lit. "bands"
[3]Gr. logos - "word" [4]Hence asceticism

God.
4 Whenever Christ Who is your life is made manifest, then you also shall be made manifest with Him in glory.
5 Put to death, therefore, your members that are upon the earth: fornication,[1] uncleanness, passion, evil lust and covetousness which is idolatry,
6 on account of which the wrath of God comes upon the sons of disobedience;
7 in which also you walked in them when you lived in these.
8 But now you also put off all these: wrath, anger, malice, slander,[2] shameful speech out of your mouth;
9 lie not to one another, having put off the old man with his practices,
10 and having been clothed in the new man, being renewed toward full knowledge according to the image of the One having created him,
11 where one is not Greek and (other) Jew, circumcision and uncircumcision, barbarian (and) Scythian, slave (and) free, but Christ is all and in all.
12 Therefore, as chosen of God, holy and beloved, put on compassion[3] of pity, kindness, humility, meekness, patience,[4]
13 forbearing one another and forgiving each other if any has a complaint toward anyone, even as the Lord forgave you, thus also you (forgive);
14 and upon all these (put on) love which is the bond of perfection.
15 And let the peace of Christ make decisions[5] in your hearts, unto which you also were called in one body; and be thankful.
16 Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing each other with psalms and hymns and spiritual songs with grace, singing with your hearts to God,
17 and all whatever you do in word or work, (do) all in the name of the Lord Jesus, giving thanks to God the Father through Him.
18 Wives, be in subjection to your husbands as is proper in the Lord.
19 Husbands, love your wives and do not be bitter toward them.
20 Children, obey your parents according to all things, for this is well pleasing in the Lord.
21 Fathers, do not continually agravate your children so that they do not become dispirited.
22 Slaves, obey according to all things your masters according to the flesh, not in eye service as pleasers of men but in simplicity of heart, fearing the Lord.
23 Whatever you do, work cheerfully[6] as to the Lord and not

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[1]Or "sexual immorality" [2]Or "blasphemy" [3]See note 4, pg. 293. [4]Lit. "long suffering" toward people [5]Lit. "act as umpire." [6]Lit. "out of soul"

to men,
24 knowing that from the Lord you will receive the reward of the inheritance. You serve the Lord Christ.
25 For the one being unrighteous will be repaid for what he did unrighteous, and there is no partiality (with God).

Colossians Chapter Four

1 Masters, provide for your slaves what is right and equal, knowing that you also have a master in heaven.
2 Continue diligent in prayer, being watchful in it with thanksgiving,
3 praying together also concerning us in order that God may open for us a door for the word, to speak the mystery of Christ on account of which I have been bound,
4 in order that I may manifest it as it is necessary for me to speak.
5 Walk in wisdom toward those without, redeeming the time.[1]
6 (Let) your speech always be with grace, being seasoned with salt to know how it is necessary for you to respond to each individual.
7 All the things concerning me, Titus my beloved brother and faithful minister and fellow slave in the Lord will make known to you,
8 whom I sent to you for this very (reason), in order that you may know the things concerning us, and he might comfort your hearts,
9 with Onesimus the faithful and beloved brother, who is of you; they will make known all things here to you.
10 Aristarchus my fellow captive greets you, and Marcus the cousin[2] of Barnabas, [concerning whom you received commandments; if he comes to you, receive him],
11 also Jesus, the one being called Justus; these being of circumcision[3] are the only fellow workers in the kingdom of God who came to my consolation.
12 Epaphras who is of you, a slave of Christ Jesus greets you, always striving[4] for you in his prayers, in order that you stand fast, perfect,[5] and having been fully assured in all the will of God.
13 For I bear witness to him that he has much distress on behalf of you and those in Laodicea and those in Hierapolis.
14 Luke, the beloved physician greets you and Demas.
15 Greet the brethren in Laodicea and Nymphas also and the church in her house.
16 And whenever the letter for you be read, provide it also to be read to the church in Laodicea, and that you also read the (letter) to Laodicea.
17 And you tell Archippus, "Take heed to the ministry which you received in the Lord, that you fulfill it."
18 The salutation by the hand of me, Paul. Remember my

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[1]See note on Eph.5:16, pg.314 [2]Or "nephew" [3]i.e. Jewish Christians, probably not Judaizers [4]Lit. "agonizing" [5]Or "mature"

bonds. Grace be with you.

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I THESSALONIANS

1 Paul and Silas and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ, grace to you and peace.
2 We thank our God always concerning all of you, making mention (of you) in our prayers unceasingly,
3 remembering your work of faith and your labor of love and patience[1] of hope of our Lord Jesus Christ before God and our Father,
4 knowing, brethren, being loved by God, your election,
5 that our gospel did not come to you in word only, but in power and in the Holy Spirit and in much assurance, even as you know what sort of person we were among you on your account.
6 And you became imitators of us and of the Lord, having received the word in much tribulation with joy of the Holy Spirit,
7 so that you became an example to all the ones believing in Macedonia and Achaia.
8 For from you the word of the Lord went out not only in Macedonia and in Achaia, but in every place your faith toward God has gone forth, so that we have no need to say anything;
9 for they themselves announce concerning us what manner of entrance we had toward you, and how you turned from the idols to serve the living and true God,
10 and to await His Son out of the heavens, Whom He raised out of the dead, Jesus the One delivering us out of the coming wrath.

I Thessalonians Chapter Two

1 For you yourselves know brethren that our entrance toward you was not in vain,
2 but having previously suffered and having been insulted at Philippi even as you know, we were bold in our God to speak to you the gospel of God in much conflict.
3 For our exhortation was not of error neither of uncleanness nor deceit,
4 but even as we have been approved by God to be faithful to the gospel thus we spoke, not as pleasing to men but to God, the One testing our hearts.
5 For neither then did we come with speech of flattery, even as you know, neither in a pretext of greediness, God is (my) witness,
6 neither seeking glory of men, neither from you nor from others,
7 being able as apostles of Christ to be a burden (to you), but we became gentle[2] in your midst even as a (mother) nurse nourishes her own children;
8 thus holding deep affection for you we were well disposed

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[1]Or "perseverance"

[2]Some mss. have "babes."

to impart to you not only the gospel of God but also our own lives,[1] because you became beloved to us.
9 For remember, brethren, our labor and toil, night and day working so not to be a burden to any of you, we preached to you the gospel of God.
10 You are witnesses and God, how holily and righteously and blamelessly we became to you the ones believing,
11 even as you know how (we treated) each one of you as a father his own children,
12 exhorting and consoling you, witnessing so that you would walk worthily of God the One calling you into His own kingdom and glory.
13 And on account of this we also give thanks to God unceasingly, because having received the word of hearing from us you accepted it not as the word of men, but even as it is truly the word of God which also works in you the ones believing.
14 For you became imitators, brethren, of the churches of of God being in Judea in Christ Jesus, because you also yourselves suffered the same (persecutions) by your own countrymen, even as also they by the Jews,
15 the ones having killed the Lord Jesus and the prophets, and having persecuted us, and not pleasing God and (were) contrary to all men,
16 hindering us to speak to the gentiles in order that they might be saved, so that they fill up their sins always. But the wrath of God came upon them finally.[2]
17 But we, brethren, being separated[3] from you for a short time,[4] in presence[5] not in heart, are eager more abundantly to see your face with much longing.
18 Wherefore we desired to come to you, even I Paul, once and again,[6] and Satan hindered us.
19 For who is our hope or joy or crown of glorying, (if) not even you, before our Lord Jesus in His coming?[7]
20 For you are our glory and joy.

I Thessalonians Chapter Three

1 Wherefore, enduring (it) no longer, we were well disposed to be left in Athens alone,
2 and we sent Timothy, our brother and fellow worker of God in the gospel of Christ, in order to strengthen and encourage you on behalf of your faith;
3 (that) no one be beguiled by these tribulations, for you yourselves know we were appointed unto this.
4 For also when we were with you, we were telling you beforehand that we were going to have tribulations even as also it came about as you know.
5 On account of this when I could no longer endure, I sent to know of your faith, lest the tempter tempted you, and our labor would be in vain.

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[1]Or. "souls" [2]Lit. "to (the) end" [3]Lit. "bereaved"
[4]Lit. "time of an hour" [5]Lit. "face" [6]Lit. "twice"
[7]Gr. parousia

6 But now, Timothy having come to us from you, and telling us good news about your faith and love, and that you have good remembrance of us always, longing to see us even as we you,
7 on account of this we were comforted, brethren, about you upon all our distress and tribulation on account of your faith,
8 because now we live if you stand fast in the Lord.
9 For what thanks are we able to render to God concerning you upon all the joy which we rejoice on account of you before our God,
10 night and day superabundantly petitioning to see your face and to fill in that lacking of your faith?
11 Now may God and our Father Himself and our Lord Jesus guide our way to you;
12 and the Lord make you to increase and to abound in love toward one another and toward all, even as we also toward you,
13 to strengthen your hearts blameless in holiness before God and our Father in the coming[1] of our Lord Jesus with all His saints.

I Thessalonians Chapter Four

1 Finally therefore, brethren, we request and exhort you in the Lord Jesus that even as you received from us how it is necessary for you to walk and please God, even as also you do walk that you abound more and more.
2 For you know certain instructions we gave to you through the Lord Jesus.
3 For this is the will of God, your sanctification, that you abstain from sexual immorality,[2]
4 (and) each one of you know to possess[3] his own vessel[4] in sanctification and honor,
5 not in passion of lust even as also the gentiles not knowing God,
6 not to go beyond and defraud his brother in the matter, because the Lord is the avenger concerning all these (matters), even as we said before to you and thoroughly witnessed.
7 For God did not call us for uncleanness but in sanctification.
8 Consequently, the one rejecting (this) does not reject man but God, the One giving His Holy Spirit to you.
9 And concerning brotherly love, you have no need that I write to you, for you yourselves are taught to love one another;
10 for also you do this toward all the brethren in the whole of Macedonia. And we exhort you to abound more and more,
11 and to be ambitious[5] to be quiet and practice your own (skills) and work with your hands, even as we instructed

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[1]Gr. parousia [2]Or "fornication" [3]Or "acquire" [4]His body or wife [5]Lit. "love the honor"

you,
12 in order that you walk circumspectly toward the ones without and you may have need of nothing.
13 Now I do not want you to be unmindful, brethren, concerning those having fallen asleep, in order that you do not grieve even as the rest having no hope.
14 For if we believe that Jesus died and arose, thus also God will bring with Him the ones having fallen asleep through Jesus.
15 For this we say to you in (the) word of the Lord, that we the ones living and remaining until the coming[1] of the Lord will absolutely not precede those having fallen asleep;
16 because the Lord Himself with a command, in a voice of an archangel and a trump of God, will descend from heaven and the dead in Christ shall rise first,
17 then we the ones living and remaining will be caught up together with them in clouds for a meeting with the Lord in the air, and thus we shall be with the Lord always.
18 So then comfort one another with these words.

I Thessalonians Chapter Five

1 But concerning the times and the periods, brethren, you have no need that I write to you,
2 for you yourselves know accurately that the day of the Lord comes thus as a thief in the night.
3 Whenever they say, "Peace and safety," then sudden destruction shall come on them even as labor pains on a pregnant woman and they shall absolutely not escape.
4 But you, brethren, are not in darkness that the day should overtake you as a thief,
5 for you are all sons of light and sons of day. We are not of night neither darkness.
6 Therefore then, let us not sleep as the rest, but let us be watchful and sober.
7 For the ones sleeping, sleep at night, and the ones being drunken, are drunk at night;
8 but we being of day, let us be watchful, putting on a breastplate of faith and love and a helmet of the hope of salvation;
9 because God did not appoint us for wrath, but for the obtainment of salvation through our Lord Jesus Christ,
10 the One having died on behalf of us in order that whether we are awake[2] or whether we are asleeep, we may live together with Him.
11 Wherefore, comfort[3] one another and build up one the other, even as you also do.
12 Now I request you, brethren, to know the ones laboring among you and stand charge over you in the Lord and who admonish you,

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[1]Gr. parousia [2]Lit. "watchful" (vs.6) [3]Or "encourage," "exhort"

13 and to respect them very highly in love on account of their work. Be at peace among yourselves.
14 And we exhort you, brethren, admonish the disorderly, console the easily discouraged,[1] support the weak, be patient[2] toward all.
15 See that no one renders evil for evil, but always pursue the good for one another and for all.
16 Rejoice always.
17 Pray unceasingly.
18 In everything give thanks; for this is the will of God in Christ Jesus for us.
19 Stop quenching the Spirit.
20 Stop despising prophecies.
21 And approve by testing all things; hold on to the good.
22 Abstain from every appearance[3] of wickedness.
23 And may the God of peace Himself sanctify you wholly perfect, and may He preserve your spirit and soul and body entire blamelessly in the coming[4] of our Lord Jesus Christ.
24 The One calling you is faithful, Who also will do so.
25 Brethren, pray also concerning us.
26 Greet all the brethren with a holy kiss.
27 I adjure you by the Lord to have this letter read to all the brethren.
28 The grace of our Lord Jesus Christ be with you.

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II THESSALONIANS

1 Paul and Silas and Timothy to the church of Thessalonians in God our Father and the Lord Jesus Christ;
2 grace to you and peace from God the Father and the Lord Jesus Christ.
3 We ought to give thanks to God always concerning you, brethren, even as it is worthy, because your faith grows exceedingly and your love increases of each one of you toward all the others,
4 so that we ourselves boast of you in the churches of God in regard to your perseverance[5] and faith in all your persecution and the tribulations which you endured,
5 (which is) a plain token of the righteous judgment of God that you are counted worthy of the kingdom of God on behalf of which also you suffer,
6 since it is just on the part of God to recompense tribulation on the ones troubling[6] you.
7 and to you the ones being afflicted relaxation with us at the revelation[7] of the Lord Jesus from heaven with His angels of power,
8 in flaming fire giving vengeance to the ones not knowing God and to the ones not obeying the gospel of the Lord Jesus,

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[1]Lit. "little-souled" [2]Lit. "long-suffering" [3]Or "form"
[4]Gr. parousia [5]Or "patience" [6]Or "tribulating"
[7]Gr. apokalypse

9 who will pay the penalty of everlasting destruction from the face of the Lord and from the glory of His strength,
10 whenever He comes to be glorified by His saints, and to be marvelled at by all those believing in that day, because our witness was believed by you.
11 For which we also pray always concerning you, in order that our God may consider you worthy of the calling and fulfill in power every disposition of goodness and work of faith,
12 so that the name of our Lord Jesus may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

II Thessalonians Chapter Two

1 Now we request of you, brethren, in regard to the coming[1] of our Lord Jesus Christ and our gathering together with Him,
2 that you be not quickly shaken in your mind nor disturbed neither through a spirit nor through a word nor through a letter as though through us, that the day of the Lord has arrived.
3 Do not let anyone deceive you by any means; because (it will not be) until the falling away[2] comes first, and the man of lawlessness by revealed, the son of perdition,
4 the one who sets himself against and exalting himself over everything being called god or worshipped, so that he sits in the sanctuary of God, exhibiting himself that he is a god.
5 Do you not remember that being still with you I was telling you these things?
6 And now you know what restrains him that he be revealed in his (proper) time.
7 For the mystery of lawlessness already is workng; only the one restraining (will do so) until when he comes out of the midst.
8 And then the lawless one shall be revealed whom the Lord Jesus shall annihilate by the spirit of His mouth and destroy at the manifestation[3] of His coming,[1]
9 whose[4] presence[5] is according to the working of Satan with all power and signs and false wonders,
10 and in all deceit of unrighteousness to the ones who are perishing, because they did not receive the truth that they might be saved.
11 And on account of this God sends to them working of error that they believed the lie,
12 in order that all the ones not having believed the truth, but having been well-disposed to unrighteousness might be condemned.
13 But we ought to give thanks to God always concerning you, brethren, being beloved by the Lord, because God

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[1]Gr. parousia [2]Lit. "apostasy" [3]Or "brightness" or "appearance" [4]Refers to the lawless one
[5]Or "coming"; Gr. parousia

chose you from the beginning[1] for salvation through sanctification of the Spirit and by faith of the truth,
14 for which you were called through our gospel, for the obtaining of the glory of our Lord Jesus Christ.
15 Therefore then, brethren, stand fast and hold on to the traditions which you were taught whether through word or whether through our letter.
16 Now may our Lord Jesus Christ and our Father, the One having loved us and having given eternal comfort and good hope by grace,
17 comfort and strengthen your hearts in every work and good word.

II Thessalonians Chapter Three

1 Finally, brethren, pray concerning us, in order that the word of the Lord may run and be glorified even as also with you,
2 and in order that we may be delivered from obstinate and wicked men; for not all are of the faith.
3 But the Lord is faithful, Who strengthens us and guards us from the wicked (one).
4 And we are persuaded in the Lord about you that what we command, you do and will do.
5 And may the Lord direct your hearts in the love of God and in the patience[2] of the Christ.
6 Now we command you, brethren, in the name of the Lord Jesus Christ that you withdraw from every brother walking disorderly[3] and not walking according to the tradition which you received from us.
7 For you yourselves know how it is necessary for you to imitate us because we were not disorderly among you,
8 nor did we eat free bread from anyone, but in labor and struggle night and day working so as not to be a burden upon any of you;
9 not that we do not have authority, but in order that we might give an example to you that you might imitate us.
10 For even when we were with you, we commanded this to you that if anyone would not work neither let him eat.
11 For we hear (that) certain ones are walking among you disorderly, not working at all but being busybodies;
12 and such persons as these we command and exhort in the Lord Jesus Christ that with quietness they work eating their own bread.
13 But you, brethren, do not be discouraged doing good.
14 And if anyone does not obey our word through the letter, mark this one; do not associate with him in order that he may become ashamed;
15 yet do not consider (him) as an enemy, but admonish as a brother.
16 And may the God of peace Himself give to you peace

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[1]Some mss. have "first fruit" [2]Or "perseverance"
[3]Lit. "out of step," context indicates idleness.

through everything and in every way. The Lord be with all of you.
17 The greeting by my hand, Paul, which is a sign in all (my) letters, thus I write.
18 The grace of our Lord Jesus Christ be with all of you.

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I TIMOTHY

1 Paul an apostle of Christ Jesus according to commandment of God our Savior and Christ Jesus our hope,
2 to Timothy (my) true child in the faith; grace, mercy, peace from God the Father and Christ Jesus our Lord.
3 Even as I exhorted you to remain in Ephesus when I was going into Macedonia, that you charge certain ones not to teach different kinds of doctrine,
4 neither pay attention to myths nor endless genealogies which produce disputations rather than the dispensation[1] of God in the faith;
5 now the goal[2] of the commandment is love out of a pure heart and a good conscience and an unhypocritical faith,
6 from which certain ones having gone astray[3] have turned away to futile words,
7 desiring to be teachers of the law, not understanding either what they are saying nor concerning what they emphatically assert.
8 Now we know that the law is good if one uses it lawfully,
9 knowing this that the law is not laid down for the righteous man, but for the lawless and the disorderly, for sinners, for the unholy and for the profane and for murderers of fathers and mothers, man slayers,
10 for fornicators[4] for homosexuals, for man stealers,[5] for perjurers, and if any other (activity) that opposes sound doctrine,
11 according to the gospel of the glory of the blessed God with which I was entrusted.
12 I have thanks to the one enpowering me, Christ Jesus our Lord, because He considered me faithful, placing (me) in the ministry,
13 though being formerly a blasphemer and persecutor and a violent man; but I received mercy, because I did it being ignorant in unbelief,
14 but the grace of our Lord was superabundant with the faith and love which was in Christ Jesus.
15 The word is faithful and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am first,
16 but on account of this I received mercy, in order that in me first Christ Jesus might demonstrate His complete longsuffering as an example for those coming to be saved in Him for eternal life.
17 Now to the King eternal, immortal, invisible, the only

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[1]Lit. "house-law" [2]Lit. "end" [3]Lit. "missing the mark"
[4]Or "sexually immoral" [5]kidnappers/slave dealers

God, be honor and glory forever.[1] Amen.
18 This commandment I commit to you, Timothy, my child, according to the previous prophecies about you, by them you fight the good fight (as a soldier in war),
19 having faith and a good conscience, which some having thrust aside concerning the faith, have shipwrecked;
20 of whom are Hymenaeus and Alexander, whom I have delivered over to Satan in order that they may learn not to blaspheme.

I Timothy Chapter Two

1 I exhort (you), therefore, first to make petitions, prayers, intercessions, thanksgivings on behalf of all men,
2 on behalf of kings and all those being in (positions of) supremacy in order that we may lead a tranquil and quiet life in all godliness and respectability.
3 This is good and acceptable before God our Savior,
4 Who desires all men to be saved and to come to a full knowledge of truth.
5 For there is one God, and one mediator between God and men, the man Christ Jesus,
6 the One having given Himself a ransom on behalf of all, the witness (coming) in its own (appointed) time;
7 for which I was appointed a preacher and apostle [I speak truth, I do not lie], a teacher of gentiles in faith and truth.
8 Therefore, I want the men in every place to pray, lifting up holy hands without wrath and discord;
9 likewise also (I want) women to adorn themselves in becoming clothing with modesty and propriety, not with plaited (hair) and gold or pearls or costly clothing,
10 but what is proper for women professing godliness, by good works.
11 Let a woman learn in silence in all submission;
12 and I do not permit a woman to teach nor be in authority over a man, but to be quiet.
13 For Adam was formed first, then Eve.
14 And Adam was not deceived, but the woman being deceived was in transgression,
15 but she shall be saved through childbearing, if they abide in faith and love and holiness[2] with propriety.

I Timothy Chapter Three

1 The word is faithful, if anyone has an eager desire (to be) an overseer,[3] he longs for a good work.
2 It is necessary, therefore, that the overseer be above reproach, husband of one wife, sober, sensible, orderly, hospitable,[4] a capable teacher,
3 not a drunkard, not violent but gentle, not contentious, not a lover of money,[5]

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[1]Or "ages of the ages" [2]Or "sanctification" [3]Generally termed "bishop"; same office as "elder"(cf. Acts 20:17,28). [4]Lit. "lover of strangers" [5]Lit. "lover of silver"

4 governing well his own household, having his children in
subjection with proper respect;
5 [if any does not know how to govern his own household,
how will he take care of the church of God?],
6 not a recent convert,[1] lest being conceited[2] he falls
into the condemnation of the devil.
7 And it is necessary also to have a good witness from the
ones outside (the church), lest he fall into disgrace and
the snare of the devil.
8 Deacons in like manner (should be) respectable, not
double-tongued, not being addicted to much wine,[3] not
seekers of shameful gain,
9 holding the mystery of the faith in a clean conscience.
10 And let these also first be tested; then, if they be
without blame, let them serve as deacons.
11 Women[4] in like manner (should be) respectable, not
slanderers, sober, faithful in all things.
12 Let the deacons be husbands of one wife, governing their
children and their own household well;
13 for the ones having served as deacons well has secured
for himself a good position and much boldness in the
faith in Christ Jesus.
14 These (instructions) I write to you, hoping to come to
you soon;
15 but if I delay, (I write) in order that you may know how
it is necessary to conduct oneself in the household of
God, which is the church of the living God, the pillar
and bulwark of truth.
16 And confessedly great is the mystery of godliness who:
Was manifested in flesh,
Was justified in Spirit,
Was seen of angels,
Was proclaimed among gentiles,
Was believed on in (the) world,
Was taken up in glory.

I Timothy Chapter Four

1 Now the Spirit says plainly that in later times certain
ones shall fall away[5] from the faith, paying attention to
deceitful spirits and doctrines of demons,
2 in hypocrisy of false words, having been branded on their
own conscience,
3 forbidding marriage, abstaining from meats which God
created for receiving with thanksgiving by the believers
and those knowing fully the truth.
4 Because every creation of God is good, and nothing (is to
be) rejected, (if) being received with thanksgiving,
5 for it is sanctified through the word of God and
intercession (in prayer).
6 Suggesting these things to the brethren, you will be a
good minister of Christ Jesus, being nourished by the

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[1]Lit. "neophyte" [2]Lit. "puffed up" [3]Hence, "a drunkard"
[4]Or "wives" [5]Lit. "apostatize"

words of the faith and the good doctrine which you have followed;
7 but profane and old wives' myths refuse. And exercise yourself for godliness;
8 for bodily exercise is profitable for a little, but godliness is profitable toward all things, having promise of life now and in the coming (life).
9 The word is faithful and worthy of all acceptation,
10 for toward this we labor and struggle,[1] because we have hope in the living God, Who is Savior of all men, especially of believers.
11 You command this and teach.
12 Let no one look down on your youth, but be an example of the believers in word, in conduct, in love, in faith, in purity.
13 Until I come, pay attention to the (public) reading (of Scriptures), to the exhortation, to the doctrine.
14 Do not neglect the gift[2] which was given to you through prophecy with the laying on of the hands of the presbytery.[3]
15 Take care to these (matters), be (devoted) to these things, in order that your progress may be manifest to everyone.
16 Take heed to yourself and to the doctrine. Continue in them; for doing this you also save yourself and those hearing you.

I Timothy Chapter Five

1 Do not rebuke an elder,[4] but exhort as a father, (treat) younger men as brothers,
2 elderly women as mothers, young ladies as sisters in all purity.
3 Honor widows being really widows.
4 But if any widow has children or grandchildren, let them learn first to be godly in their own household, and to give back recompense to their parents for this is acceptable before God.
5 But she is really a widow who also being left alone has hope in God and continues constantly in the petitions and the prayers night and day;
6 but the one living wantonly has died even while living.
7 And you command these (teachings) in order that they may be without reproach.
8 But if any does not provide for his own (relatives) and especially his own household, he has denied the faith and is worse than an unbeliever.
9 Let a widow be enrolled, unless she is less than sixty years old, and having been the wife of one man,
10 being witnessed by good works, if she has nourished children, if she been hospitable to strangers, if she has

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[1]Lit. "agonize"/"fight" cf. II Tim.1:6 [2]Gr. charisma [3]Or "eldership"; [4]Lit. "older man"; Gr. presbuteros

washed the feet of saints, if she has helped those in tribulation, if she has followed after every good work.
11 But younger widows refuse for whenever their sexual desire is stirred up opposed to (the service) of Christ, they want to marry,
12 so have condemnation because they have replaced their first faith;
13 and at the same time also they learn (to be) idle going around to homes, and are not only idle but also (are) gossipers and busybodies, speaking about what is not proper.
14 Therefore, I want younger widows[1] (each) to marry, to bear children, to be mistress of the house, not to give any opportunity to the adversary for criticism.
15 For already certain ones have turned away after Satan.
16 If any believing woman[2] has widows, let her assist them and not let the church be burdened (with their care), in order that she[3] (the church) may assist those really being widows.
17 Let the elders governing well be considered worthy of double honor, especially the ones laboring in word and in doctrine.
18 For the Scripture says, "**Do not muzzle the ox while threshing.**"[4] and "The laborer is worthy of his wage."[5]
19 Do not accept an accusation against an elder except if **upon two or three witnesses.**[6]
20 Those sinning rebuke before all, in order that others may have fear.
21 I strongly witness before God and Christ Jesus and the elect angels, that you keep these (instructions) without prejudice, nor do anything according to (personal) inclination.
22 Do not lay hands quickly on anyone, neither share in the sins of others; keep yourself pure.
23 No longer drink water but use a little wine on account of your stomach and your frequent illnesses.
24 The sins of some men are plainly evident, going before (them) to judgment; but for others, they follow after.
25 In like manner also the good works are plainly evident, and those being otherwise are not able to be hid.

I Timothy Chapter Six

1 Let whoever are under a yoke being slaves consider their own masters worthy of all honor, in order that the name of our God and our doctrine may not be slandered.[7]
2 And let the one having believing masters not show disrespect, because they are brethren; but rather let them serve, because the ones receiving back the good works are believers and beloved. Teach and exhort these (precepts).
3 If anyone teaches different doctrine and does not go

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[1]Lit. "women" [2]Some mss. have "man or woman."
[3]"Church" is feminine in Greek. [4]Deut. 25:4 [5]Luke 10:7
[6]Deut. 17:6 [7]Lit. "blasphemed"

along with sound words, those (words) of our Lord Jesus Christ, and not according to godly doctrine,
4 he has become conceited[1] understanding nothing, but being morbid about disputations and war over words, out of which comes envy, strife, slanders, wicked conjectures,
5 continual wranglings between men having been corrupted in the mind and having been deprived of the truth, supposing gain to be godliness.
6 But godliness with contentment is great gain;
7 for we brought nothing into the world, and[2] neither are we able to take anything out;
8 having food and clothing we will be content with these.
9 The ones wanting to be rich fall into temptation and a snare and many foolish and harmful desires, which sink the men into ruin and destruction;
10 for the love of money[3] is a root of all the evils, which some yearning for have been deceived from the faith and pierced themselves through with many pains.
11 But you, O man of God, flee these (practices); and pursue righteousness, godliness, faith, love, patience,[4] meekness.
12 Fight the good fight of the faith, take hold of eternal life, for which you were called, and confessed the good confession before many witnesses.
13 I command you before God, the One giving life to all (things), and Christ Jesus the One witnessing before Pontius Pilate the good confession,
14 that you keep the commandment spotless, without reproach before the appearance of our Lord Jesus Christ,
15 which in His own (proper) times He will show forth, the blessed and only Potentate, the King of kings and Lord of lords,
16 the only One having immortality, dwelling in light unapproachable, Whom no one of man saw nor is able to see; to Whom be honor and might forever. Amen.
17 You command the rich in the present age not to be arrogant[5] neither to have hope in uncertain riches but in God the One supplying to us everything richly for (our) enjoyment,
18 to do good, to be rich in good works,[6] ready to give, sharing,
19 treasuring up to yourselves a good foundation toward what is coming, in order that you may hold on to what is really life.
20 O Timothy, guard that committed[7] (to you), turning away from the profane empty utterances and oppositions of that falsely termed knowledge,
21 which some proclaiming concerning the faith have strayed away. Grace be with you.

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[1]Lit. "puffed up" [2]Some mss. add "it is certain." [3]Lit. "love of silver" [4]Or "perseverance" [5]Lit. "high minded" [6]Or "deeds" [7]Lit. "the deposit"

1 Paul an apostle of Christ Jesus through the will of God
according to the promise of the life in Christ Jesus
2 to Timothy my beloved child; grace, mercy, peace from God
the Father and our Lord Christ Jesus.
3 I have thanks to God whom I serve[1] from (my) forefathers
in a clean conscience, as unceasingly I have remembrance
concerning you in my petitions night and day,
4 longing to see you, remembering your tears that I might
be filled with joy,
5 having recollection of your unhypocritical faith, which
dwelt first in your grandmother Lois and your mother
Eunice, and I am persuaded that also in you.
6 On account of which reason I am reminding you to fan into
flame the gift[2] of God which is in you through the laying
on of my hands;
7 for God did not give to us the spirit of cowardice, but
of power and love and of a sound mind.
8 Therefore, do not be ashamed of the witness of our Lord
nor of me, His prisoner, but suffer evil with (me) in the
gospel according to the power of God,
9 the One saving us and having called (us) with a holy
calling, not according to our works, but according to His
own provision and grace having been given to us in Christ
Jesus before the ages of time,
10 and was manifested now through the appearance of our
Savior Christ Jesus, indeed having destroyed death and
having brought to light life and immortality through the
gospel,
11 unto which I was appointed a preacher and an apostle and
a teacher.[3]
12 On account of which reason I also suffer these (trials),
but I am not ashamed for I know in Whom I have believed
and am persuaded that He is able guard my commitment[4]
unto that day.
13 You hold the pattern of sound words which you heard from
me in faith and love which is in Christ Jesus;
14 guard the good commitment[4] dwelling in us through the
Holy Spirit.
15 You know this, that all the ones in Asia turned away
from me, among whom are Phygelus and Hermonogenes.
16 May the Lord give mercy to the house of Onesiphorus,
because he refreshed me many times, and was not ashamed
of my chain,
17 but being in Rome he diligently sought me out and found
(me),
18 [may the Lord give him to find mercy from the Lord in
that day] and you know very well how much he served in
Ephesus.

II Timothy Chapter Two

1 You, therefore, my child, be strong in the grace that is

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[1]Or "worship" [2]Gr. charisma [3]Some mss. add "of the gentiles." [4]Lit. "deposit"

in Christ Jesus,
2 and what you heard from me before many witnesses, these (teachings) commit to faithful men, who will be qualified also to teach others.
3 Suffer evil with (me) as a good soldier of Christ Jesus.
4 No one serving as a soldier entangles himself in the practical affairs of his livelihood in order that he may please the One having enlisted him;
5 and if anyone competes as an athlete, he does not receive the winner's crown unless he competes lawfully.[1]
6 It is necesaary that the laboring farmer, first receives (his) share of the fruits.
7 Think what I am saying; for the Lord will give you an understanding in everything.
8 Remember Jesus Christ having been raised out of the dead, of the seed[2] of David, according to my gospel;
9 for which I suffer evil even that I am in bonds as an evil worker, but the word of God is not bound.
10 On account of this I endure all (hardships) on account of the elect, in order that also they themselves may obtain the salvation which is in Christ Jesus with eternal glory.
11 The word is faithful:
if we died with (Him), we also shall live with (Him);
12 if we endure, we also shall reign with (Him);
if we deny (Him), that One will deny us;
13 if we are faithless, that One remains faithful,
for He is not able to deny Himself.
14 You keep reminding (people) of these (words) strongly witnessed before God, not to war over words upon which (there is) nothing useful, only upsets the ones hearing.
15 Be diligent to present yourself approved to God, a workman unashamed, accurately dealing with[3] the word of truth.
16 But stand away from profane useless jabber for they (who talk thus) will proceed to more ungodliness,
17 and their word will spread as gangrene; of whom are Hymenaeus and Philetus,
18 who have gone astray, saying the resurrection has already happened, and they overturn the faith of some.
19 Nevertheless, the firm foundation of God has stood, having this seal, "**The Lord knows those being His,**"[4] and "Let everyone naming the name of the Lord abstain from unrighteousness."[5]
20 Now in a great house there are not only gold and silver vessels but also wooden and earthen, indeed, some for honor and some for dishonor.
21 Therefore, if one cleanses himself from these (latter), he will be a vessel for honor, having been sanctified,

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[1]Or "according to rules"
[2]Or "descendant"
[3]Lit. "cutting straight"
[4]Numbers 16:5
[5]Paraphrase Num. 16:26

suitable for the Master, prepared for every good work.
22 But flee youthful lusts and pursue righteousness, faith, love, peace, with the ones calling on the Lord out of a clean heart.
23 But refuse foolish and uninstructed disputations, knowing that they bring about fightings.
24 And it is not necessary for the slave of the Lord to fight, but to be mild-mannered toward all, capable of teaching, not responding to evil done to him,
25 with meekness instructing the ones opposing (him); perhaps God may give repentance to them for a knowledge of truth,
26 and come to their senses (and escape) out of the snare of the devil, having been taken captive by him for that one's will.

II Timothy Chapter Three

1 And know this, that in the last days difficult times will arrive;
2 for men shall be lovers of self, lovers of money, braggarts, arrogant, blasphemers, disobedient to parents, ungrateful, unholy,
3 without love of family, implacable,[1] slanderers,[2] without self control, fierce, not lovers of good,
4 traitors, reckless, being conceited,[3] lovers of pleasure rather than lovers of God,
5 having a form of godliness but denying the power of it; turn away from these.
6 For out of these are the ones who slip into homes and taking captive weak women being weighed down with sins, being led by various kinds of lusts,
7 always learning and never being able to come to the full knowledge of truth.
8 And in the same way Jannes and Jambres withstood Moses, thus also these withstand the truth, and having been corrupted in their mind, are unapproved concerning the faith;
9 but they will not progress much more, for their folly shall be made clear to everyone as also happened to those.
10 But you followed closely my doctrine, conduct, purpose, faith, longsuffering, love, patience,
11 the persecutions, the sufferings, which happened to me in Antioch, in Iconium, in Lystra, such persecution I endured, and the Lord delivered me out of all (of them).
12 And also all those desiring to live godly in Christ Jesus will be persecuted;
13 but wicked men and imposters will proceed even worse, deceiving and being deceived.
14 But you continue in what you learned and of which you were convinced, knowing from whom you learned,
15 and that from a baby you knew the holy Scriptures, that

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[1]Lit. "truce breakers" [2]Lit. "devils" [3]Lit. "puffed up"

were able to make you wise unto salvation through the faith that is in Christ Jesus.
16 All Scripture is God-breathed and is profitable for doctrine, for reproof, for correction, for training in righteousness,
17 in order that the man of God may be complete, thoroughly equipped for every good work.

II Timothy Chapter Four

1 I strongly witness before God and Christ Jesus, the one being about to judge the living and the dead, and (by) His appearance and His kingdom;
2 you preach the word, stand fast in good times and bad times, reprove, rebuke, exhort, with long suffering and teaching.
3 For the time shall be when they will not assent to sound doctrine, but according to their own desires, they will accumulate to themselves teachers having itching ears[1];
4 and indeed, they will turn away their ears from the truth, and will turn aside to myths.
5 But you, be sober in everything, suffer evil, do the work of an evangelist, fulfill your ministry.
6 For I am already being poured out (as a drink offering), and the time of my departure has arrived.
7 I have fought a good fight (like an athlete), I have finished the race, I have kept the faith;
8 finally, the crown of righteousness is laid up for me, which the Lord, the righteous judge, will give me in that day, not to me only but also to all those having loved His appearance.
9 Be diligent to come to me quickly;
10 for Demas has deserted me, having loved the present age, and went to Thessalonica, Crescens to Galatia, Titus to Dalmatia.
11 Only Luke is with me. Pick up Mark and bring him with yourself, for he is very useful to me for ministry.
12 And I sent Tychicus to Ephesus.
13 Coming, you bring the cloak which I left in Troas with Carpus, and the books, especially the parchments.
14 Alexander, the metal-worker, displayed to me much evil; the Lord will repay him according to his works;
15 whom you also should guard against, for he is greatly opposed to our words.
16 In my first defense no one was beside me but all forsook me; may it not be counted against them.
17 But the Lord stood beside me and empowered me, in order that through me the proclamation[2] might be fulfilled and all the gentiles might hear; and I was delivered out of the mouth of the lion.
18 The Lord will deliver me from every wicked work, and shall save me for His heavenly kingdom, to whom be glory forever and ever, Amen.

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[1]Or "want ears tickled"

[2]Gr. kerugma

19 Greet Priscilla and Aquilla and Onesiphorus' household.
20 Erastus remained in Corinth, and Trophimus being ill, I left in Miletus.
21 Be diligent to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren.
22 The Lord be with your spirit. Grace be with you.

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TITUS

1 Paul, a slave of God, and an apostle of Jesus Christ, according to faith of the elect ones of God and the full knowledge of truth which is according to godliness,
2 upon hope of eternal life, which God Who cannot lie, promised before the ages of time,
3 but in His own (appointed) times) manifested His word, in the proclamation[1] with which I was entrusted according to the command of God our Savior,
4 to Titus my true child according to the faith; grace and peace from God the Father and Christ Jesus our Savior.
5 For this reason I left you in Crete in order that you might set in good order the remaining things, and appoint elders in every city, as I instructed you,
6 if any one be without blame, husband of one wife, having faithful children, not in accusation of debauchery or (public) disorder.
7 For it is necessary for the bishop[2] to be without blame as God's steward, not self-willed, not wrathful, not being a drunkard, not violent, not greedy for shameful gain,
8 but hospitable,[3] lover of good, sensible, just,[4] holy, self-controlled,
9 holding firmly to the faithful word according to the teaching in order that he also may be able to exhort with doctrine, and rebuke the ones speaking against (it).
10 For many are disorderly (in public), speak futile words and are mind-deceivers, especially those being of the circumcision,
11 whom it is necessary to be silenced, who are subverting whole households, teaching what should not (be taught) for shameful gain.
12 A certain one of them, one of their own prophets, said, "Cretans are always liars, evil beasts, lazy gluttons."
13 This witness is true; for this reason rebuke them severely in order that they may be sound in the faith,
14 not paying attention to Jewish myths and commandments of men who turn away from the truth.
15 Everything is clean to the clean; but to those having been defiled and the unbelieving nothing is clean, but both their mind and their conscience has been defiled.
16 They profess to know God but by their works they deny (Him), being contemptible and disobedient, and toward all good work unapproved.

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[1]See note 2, pg. 343.
[2]See note 3, pg. 335.
[3]See note 4, pg. 335.
[4]Or "righteous"

Titus Chapter Two

Titus 2:1 - 3:7

1 But you speak what is proper for sound doctrine.
2 Older men are to be sober, respectable, sensible, being sound in the faith, in love, in perseverance[1]
3 Older women in like manner are to be reverent in their demeanor, not slanderers, neither having been addicted[2] to much wine, teachers of good,
4 in order that they may guide with wisdom the young women to be lovers of husbands and lovers of children,
5 sensible, pure, being in subjection to their own husbands in order that the word of God may not be blasphemed.
6 Exhort the younger men in like manner to be sound-minded;
7 concerning everything presenting yourself as a pattern of good works, in doctrine uncorruptness, respectability,
8 sound (in) word irreprehensible, in order that the one opposing may be put to shame, having nothing bad to say concerning you.
9 (Exhort) slaves to be subject to their own masters in everything, to be well pleasing not contentious,
10 not stealing secretly, but demonstrating all good faith in order that the doctrine of God our Savior may be adorned in every way.
11 For the grace of God the Savior has appeared to all men,
12 instructing us in order that having denied ungodliness and worldly lusts, we may live righteously and godly, in the present world,
13 expecting the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ,
14 Who gave Himself on behalf of us in order that He might redeem us from all lawlessness and cleanse for Himself a people even His own possession, zealous of good works.
15 Speak these (principles) and exhort and rebuke with all authority.[3] Let no one disregard you.

Titus Chapter Three

1 Remind them to be subject to rulers, authorities, to be obedient, to be ready for every good work,
2 to slander[4] no one, to be uncontentious, gentle, showing all meekness to every man.
3 For we ourselves once were senseless, disobedient, being deceived, serving as slaves to various kinds of lusts and pleasures in evil, leading a (life) in evil and envy, hateful, hating one another.
4 But when the kindness and love to man of God our Savior appeared,
5 He saved us, not out of works of righteousness which we did, but according to His mercy, through the washing of regeneration and the renewal of the Holy Spirit,
6 Whom He poured out upon us richly through Jesus Christ our Savior,
7 in order that having been justified by that grace we may

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[1]Or "patience" (toward circumstances) [2]Lit. "being slaves"
[3]Lit. "command" [4]Lit. "blaspheme"

become heirs according to the hope of life eternal.
8 The word is faithful, and concerning these (precepts) I want you to assert emphatically in order that the ones having believed God may take thought to take the lead in good works. These (works) are good and profitable to men.
9 But avoid foolish disputations and genealogies and strife and fights about the law for they are unprofitable and futile.
10 Refuse a divisive[1] man after the first and second admonition,
11 knowing that such a one as this has been perverted and is sinning and is self-condemned.
12 Whenever I send Artemas or Tychicus to you, be diligent to come to me at Nicopolis, for I have decided to spend the winter there.
13 Diligently help send on their way Zenas the lawyer and Apollos in order that nothing be lacking with them.
14 And let our (friends) learn to take the lead in good works toward necessary needs, that they may not be unfruitful.
15 All those being with me greet you. Greet those loving us in the faith. Grace be with all of you.

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PHILEMON

1 Paul a prisoner of Christ Jesus, and Timothy our brother, to Philemon the beloved and our fellow worker,
2 and to Apphia our sister, and to Archippus our fellow soldier, and to the church that is in your house;
3 grace to you and peace from God our Father and the Lord Jesus Christ.
4 I give thanks to my God always, making mention of you in my prayers,
5 hearing of your love and the faith which you have toward the Lord Jesus and for all the saints,
6 so that the fellowship of your faith may become energetic in a full knowledge of everything good that is in you for Christ;
7 for I have much joy and consolation by your love because the inward parts of the saints have been refreshed through you, brother.
8 Wherefore, (though) having much boldness in Christ to order you to do the proper (thing),
9 rather on account of love I plead, being such a one as Paul, the aged, and now also a prisoner of Christ Jesus,
10 I plead with you concerning my child, whom I begot in the bonds, Onesimus,
11 the one before being useless to you but now useful both to you and to me,
12 whom I sent back to you, him that is my own inner parts;
13 whom I wanted to keep for myself, in order that on behalf of you he might minister to me in the bonds of the

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[1]Or "heretical"

gospel,
14 but apart from your knowledge I did not want to do anything in order that your good (deed) would not be as by necessity but voluntary.
15 For perhaps on account of this he was separated from you for a little while[1] in order that you might have him forever,
16 no longer as a slave, but more than a slave, a beloved brother, especially to me, but by so much more to you, both in the flesh and in the Lord.
17 Therefore, if you have me as a partner, receive him as (you would) me.
18 But if he did you any wrong or owes (you), charge this to my account;
19 I, Paul, write this with my own hand, I will repay; in order that I may not say to you that you owe me even your own self.
20 Yes, brother, may I have benefit of you in the Lord; refresh my inner parts in Christ.
21 Having confidence in your obedience I write to you, knowing that you will do even more than what I write.
22 And at the same time also prepare for me a lodging, for I hope that through your prayers to be given to you.
23 Epaphras, my fellow captive in Christ Jesus, greets you;
24 (as also) Mark, Aristarchus, Demas, Luke, my fellow workers.
25 The grace of the Lord Jesus Christ be with your spirit.

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HEBREWS

1 God, having spoken in many places and in many ways in the past to the fathers by the prophets,
2 in these last days has spoken to us by a Son, Whom He appointed heir of all (creation), through Whom also He made the ages;
3 Who, being the effulgence of His glory and the exact reproduction of His substance and bearing all (things) by the word of His power, having Himself made purification of sins, sat down on the right hand of the Majesty on high,
4 such a One as this having been better than the angels by so much that He has inherited a more excellent name than they.
5 For to which of the angels did He ever say,
"You are my Son,
this day I have begotten you?"[2]
and again,
"I shall be to Him a Father,
and He shall be to Me a Son?"[3]
6 And again whenever He brings the first born into the inhabited earth, He says,
"Let all the angels of God worship Him."[4]

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[1]Lit. "for an hour" [2]Psalm 2:7 [3]2 Sam. 7:14
[4]Deut. 32:43(LXX); Ps. 97:7

7 Indeed in regard to the angels He says,
"The one making His angels spirits and His ministers
flames of fire;"[1]
8 But to His Son He says,
"Your throne, O God, is forever and ever,[2]
And the staff of uprightness is the staff of Your
kingdom.
9 **"You loved righteousness and hated lawlessness;**
On account of this God, your God, anointed You,
With the oil of gladness above Your fellows."[3]
10 And,
"You at the beginning, Lord, laid the foundations of
the earth,
The heavens are works of Your hands;
11 **"They will perish but You remain;**
And they all shall become old as a garment,
12 **As a mantle You shall roll them up,**
As a garment **also they shall be changed;**
But You are the same
And Your years shall not ever fail."[4]
13 And to which of the angels has He ever said,
"You sit on My right hand
Until when I place your enemies the footstool of
your feet?"[5]
14 Are not they all ministering spirits having been sent forth for ministry to those being about to inherit salvation?

Hebrews Chapter Two

1 On account of this it is necessary that we pay attention more carefully to the (words) having been heard, lest we drift away (from salvation).
2 For if the word having been spoken by angels was reliable and every transgression and disobedience received a just recompense,
3 how can we escape neglecting so great a salvation as this? Which beginning to be spoken[6] through the Lord, was confirmed to us by the ones having heard (Him),
4 God bearing witness (to them) with both signs and wonders and various miracles and distributions of the Holy Spirit according to His will.
5 For He did not subject to angels the coming inhabited earth of which we speak.
6 But somewhere someone has strongly witnessed saying,
"What is man that you remember him,
Or the son of man that you look after him?
7 **"You made him a little lower than angels,**
With glory and honor you crowned him,
8 **"You subjected all things under his feet."[7]**
For when He subjected all things unto him He left nothing

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[1]Psalm 104:4 [2]Lit. "ages of the ages" [3]Psalm 45:6,7 [4]Psalm 102:25-27 [5]Psalm 110:1 [6]Lit. "receiving a beginning" [7]Psalm 8:5-7 (Sept.)

unsubjected to him. But now we do not see all things subjected to him;
9 But we see Jesus "having been made a little lower than angels" through the suffering of death "having been crowned," so that by the grace of God He might taste death on behalf of everyone.
10 For it was proper for Him, on account of Whom are all things and through Whom are all things, bringing many sons unto glory, to perfect the Author of their salvation through sufferings.
11 For both the One sanctifying and those being sanctified are all of one; on account of which reason He is not ashamed to call them brothers,
12 saying,
"I will announce Your name to My brethren;
in the midst of the church I will sing You hymns."[1]
13 And again,
"Behold I and the children which God gave to Me,"[2]
14 Since therefore the children have partaken of blood and of flesh, He Himself also in like manner shared with them in order that He might destroy through His death the one having the power of death, that is, the devil,
15 and might deliver those who in fear of death through all of life were subjects of slavery.
16 For of course He does not assist[3] angels but He assists the seed[4] of Abraham.
17 So then He ought according to all things to be made like His brethren, in order that He might become a merciful and faithful high priest in regard to the things toward God, to make propitiation[5] for the sins of the people;
18 for in which He Himself suffered, being tempted, He is able to help those being tempted.

Hebrews Chapter Three

1 So then, holy brethren, sharers of a heavenly calling, consider closely Jesus, the Apostle and High Priest of our confession,
2 He was faithful to the One making Him (such) as also **Moses in his whole house.**[6]
3 For this One has been considered worthy of more glory than Moses, even as the one constructing it has more honor than the house.
4 For every house is constructed by someone, but the One constructing all things is God.
5 And Moses indeed was faithful in his whole house as a noble servant[7] for a witness of the (words) which shall be spoken.
6 But Christ as a Son of His house of which are we, if we hold firmly to our confidence and the boast of hope.[8]

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[1]Ps. 22:22 [2]Isaiah 8:17(LXX) [3]Lit. "take hold of" [4]Or "descendants" [5]See note 10, pg. 247 [6]Numbers 12:7 [7]Gr. therapon, "healer," noblest word for servant. [8]Some mss. add "until the end."

Hebrews 3:7 - 4:6

7 Wherefore, even as the Holy Spirit says,
"This day if you hear His voice,
8 **harden not your hearts as in the provocation,[1]**
as day after day of temptation in the wilderness,
9 **where your fathers tried (Me) by a testing,**
and saw My works for forty years;
10 **wherefore I was very displeased with this generation,**
and said, 'They always are deceived in their heart,
and they do not know My ways';
11 **as I swore in My wrath,**
'If they shall (ever) enter into My rest.'"[2]
12 Watch, brethren, lest there shall be in any of you a wicked heart of unbelief in falling away from the living God,
13 but encourage one another each and every day while it is still called "This day," in order that any of you not be hardened by the deceitfulness of sin;
14 for we have become sharers with Christ, if then we hold tight the beginning of our confidence firm until the end,
15 when it is said,
"This day if you hear His voice,
harden not your hearts as in the day of provocation"[3]
16 For some provoked (Him) having heard, but not all those having come out of Egypt through Moses.
17 But He was very displeased with some for forty years. Was it not with those sinning, whose bodies fell in the wilderness?
18 And to whom did He sware that they would not enter into His rest, if not to the ones disobeying?
19 And we see that they did not enter in on account of unbelief.

Hebrews Chapter Four

1 Therefore, let us fear lest the promise being left to enter into His rest, some of you seem to fall short;
2 for we then are having the gospel preached as those also, but the word of hearing did not profit those, not being thoroughly mixed with faith in those hearing (it).
3 For we, the ones having believed do enter into His rest, even as it has been said,
"As I swore in My wrath,
if they shall (ever) enter into My rest,"[4]
even though His works were finished from the foundation of the world.
4 For where it has been said concerning the seventh day, thus, **"and God rested on the seventh day from all His works;[5]**
5 and again in this (place), **"If they shall (ever)enter into My rest."[4]**
6 Therefore, since it is left that some must enter into it, and those to whom it was first preached did not enter in

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[1]Or "bitterness" [2]Psalm 95:7-11 [3]Psalm 95:7,8
[4]Psalm 95:11 [5]Genesis 2:2

on account of disobedience.
7 Again He determined a certain day, "This day," in David saying, after such a time, even as He said before,
"This day if you hear His voice,
harden not your hearts."[1]
8 For if Joshua gave them rest He would not be speaking of another day after that.
9 Therefore there is left a sabbath[2] for the people of God.
10 For the One coming into His rest also Himself has rested from His works, even as God from His own (work).
11 Therefore, let us be diligent[3] to enter into that rest, in order that no one may fall after the same example of disobedience.
12 For the word of God is living and powerful and sharper than a double-edged sword, and piercing until the dividing of soul and spirit, both the bones and marrow, and capable of judging the imaginations and attitudes of the heart;
13 and there is no creature not manifested before Him, but all things are naked and laid bare to His eyes toward Whom we (give) account.
14 Therefore, having a great high priest having passed through the heavens, Jesus the Son of God, let us hold firmly our confession;
15 for we do not have a high priest not being able to sympathize with our weaknesses, but having been tempted in all (ways) in like manner (as we), without sin.
16 Let us approach with boldness to the throne of grace, in order that we may receive mercy and find grace in time of need.

Hebrews Chapter Five

1 For every high priest having been taken out of men is appointed on behalf of men to the (services) toward God, in order that he might offer both gifts and sacrifices on behalf of sins,
2 being able to use moderate feelings toward the ones being ignorant and being deceived, since he himself is set around[4] with weaknesses;
3 and on account of this he ought, even as for the people, thus to offer also for himself concerning sins.
4 And no one takes to himself the honor, but being called by God, even as Aaron.
5 Thus also Christ did not glorify Himself to become a high priest, but the One saying to Him,
"You are My Son,
this day I have begotten You;"[5]
6 even as also in another (place) He says,
"You are a priest forever
according to the order of Melchisedek."[6]

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[1]Psalm 95:7,8 [2]Means "day of rest" [3]Or "try your best"
[4]Or "subject to" [5]Psalm 2:7 [6]Psalm 110:4

7 Who in the days of His flesh, having offered up both petitions and intercessions to the One being able to save Him out of death with strong cries and tears and having been heard because of[1] His devoutness,
8 even though being a Son He learned obedience from what He suffered;
9 and having been made perfect, He became the reason for eternal salvation to all those believing in Him,
10 having been designated by God a high priest according to the order of Melchisedek.
11 Concerning which[2] we have many words to say (to you) and difficult to explain, since you have become dull of hearing.
12 For even when by this time you ought to be teachers, you have need for someone to teach you again the basic principles of the beginning of the oracles of God, and have become in need of having milk not solid food.
13 For everyone partaking of milk is without experience in the word of righteousness, for he is an infant;
14 but solid food is for the mature, the ones having by use, their faculties having been exercised, the ability to discern between both good and evil.

Hebrews Chapter Six

1 Wherefore, leaving the first[3] (principles) of the word of Christ, let us carry on unto perfection, not laying again a foundation of repentance from dead works, and of faith toward God,
2 of teaching of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment.
3 And this we will do if God permits.
4 For it is impossible for the ones having once been enlightened, and having tasted of the heavenly gift, and having become partakers of the Holy Spirit,
5 and having tasted the good word of God, and the powers of the coming age,
6 then falling away, to renew them again unto repentance, (they) having crucified again to themselves the Son of God, and exposing Him to public shame.
7 For the earth drinking in the rain coming often upon it and producing a crop useful to those by whom it is tilled, having received blessing from God;
8 but bringing forth thorns and thistles (it is) unapproved and near to being cursed, whose end is for burning.
9 But we are confident concerning you, beloved, (of) better things, and (things) having (to do) with salvation, even if thus we are speaking;
10 for God is not unrighteous to be forgetful of your work and the love which you have demonstrated for His name, having served the saints and are serving.
11 But we desire each of you to demonstrate the same

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[1]Lit. "from" [2]Or "whom" [3]Lit. "beginning"

diligence for the full assurance of hope until the end,
12 in order that you do not become dull, but imitators of the ones who through faith and patience[1] are inheriting the promises.
13 For God making promise to Abraham, since He had no one greater by whom to make an oath, made oath by Himself,
14 saying, **"If indeed blessing, I will bless you and multiplying I will multiply you."**[2]
15 And thus having patiently waited he obtained the promise.
16 For men make oaths by that which is greater, and the oath (made) as a confirmation is the end of all argument;
17 in this way God, willing more abundantly to show to the heirs of the promise the unchangeableness of His will, confirmed (it) with an oath,
18 in order that through two unchangeable practices, in which it was impossible for God to lie, we might have strong consolation, the ones having fled for refuge to lay hold of the hope having been set before (us);
19 which we have as an anchor of our soul, both safe and firm and entering into the inside of the curtain,
20 where Jesus the forerunner entered on behalf of us, becoming a high priest after the order of Melchisedek forever.

Hebrews Chapter Seven

1 For this Melchisedek, king of Salem, priest of the Most High God, the one having met Abraham returning from the slaughter of the kings and having blessed him,
2 to whom also Abraham divided a tenth from all (spoils), was indeed first, being interpreted, king of righteousness and then also king of Salem, which is king of peace,
3 without father, without mother, without genealogy, having neither beginning of days nor end of life, and having been made like the Son of God, remains a priest permanently.
4 Now behold how great this one was to whom Abraham the patriarch gave a tenth of the best of the plunder.[3]
5 And indeed the sons of Levi, receiving the priesthood, have commandment to receive a tenth from the people according to the law, that is from their brethren, though having come forth from the loins of Abraham;
6 but the one not being of their genealogy received a tenth from Abraham, and blessed the one having the promises.
7 Now without any controversy the lesser is blessed by the greater.
8 And here, on the one hand, dying men receive tithes, but there, on the other hand, it is being witnessed that He (continually) lives.
9 And as I so say, through Abraham, even Levi, the one who receives tithes, payed tithes,
10 for he was still in the loins of his father (Abraham)

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[1]Lit. "long suffering" [2]Gen. 22:17 [3]Lit. "top of heap"

when he met Melchisedek.
11 If indeed then perfection was through the Levitical priesthood, [for the people under it had been furnished with the law] why still a need for another priest to arise according to the order of Melchisedek, and not to be called according to the order of Aaron?
12 For when there is a change of the priesthood, also of necessity there becomes a change of law.
13 For He of Whom these (words) are said had a part in a different tribe, from which no one served[1] at the altar;
14 for it is plainly evident that our Lord has arisen[2] out of Judah of which tribe Moses never spoke concerning the priesthood.
15 And it is still more abundantly plainly evident, if according to the order of Melchisedek arises another preist,
16 Who has become (a priest), not according to a law of physical commandment but according to the power of an indestructible life.
17 For it has been witnessed that,
"You are a priest forever
after the order of Melchisedek."[3]
18 For indeed there comes about an elimination of the preceding commandment on account of its weakness and unprofitableness,
19 for the law made nothing perfect, but the bringing in of a better hope (did), through which we draw near to God.
20 And inasmuch as (it was) not apart from taking an oath [for indeed they were becoming priests apart from taking of an oath,
21 but He with taking of an oath through the One saying to Him, **"The Lord swore and will not regret,**
You are a priest forever"[3]];
22 according to such as this then Jesus became the surety of a better covenant.
23 And they on the one hand are becoming more priests on account of death hindered them from continuing,
24 on the other hand on account of Him remaining forever He has His priesthood inviolate;
25 so also He is able to save completely those coming to God through Him, (since) He is always living to intercede on behalf of them.
26 For such a High Priest as this also was proper, holy, innocent, undefiled, having been separated from sinners, and being lifted higher than the heavens;
27 who does not have need day after day even as the high priests (under the law) to offer up sacrifices first on behalf of His own sins, then for those of the people; for this He did once and for all when He offered up Himself.

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[1]Or "paid attention" [2]Lit. "rose up like the sun"
[3]Psalm 110:4

28 For the law appoints men high priests having weakness, but the word of the oath-taking after the law (appointed) a Son having been perfected forever.

Hebrews Chapter Eight

1 Now the summary[1] of what we are saying, we have such a high priest as this, Who sat down on the right hand of the the Majesty in the heavens,
2 a religious Servant of the holy (things) and of the true tabernacle, which the Lord pitched, not man.
3 For every high priest is appointed to offer both gifts and sacrifices, hence it is necessary that this One also has something to offer.
4 Indeed, therefore, if He were on earth, He would not be a priest, there being the ones offering the gifts according to the law;
5 these serve as an example and shadow of the heavenly (things), even as Moses was warned (by God) being about to erect the tabernacle, for He said, **"See that you make all things according to the pattern having been shown you on the mount."**[2]
6 But now He has obtained a more excellent service, in so much as also He is a mediator of a better covenant, which has been legislated on better promises.
7 For if that first (covenant) was faultless, no place would have been sought for a second;
8 for finding fault with them, He says,

"Behold the days are coming, says the Lord,
and I will establish upon the house of Israel
and upon the house of Judah a new covenant;
9 **Not according to the covenant which I made with their fathers**
in the day I took them by My hand
to lead them out of Egypt,
because they did not remain in My covenant,
and I will not take care of them, says the Lord.
10 **Because this is the covenant which I will covenant with the house of Israel**
after those days, says the Lord,
giving My laws into their mind,
and I will write them upon their hearts,
and I shall be their God,
and they shall be My people.
11 **And each one shall absolutely not teach his fellow citizen,**
and each his brother saying, 'Know the Lord,'
because all shall know Me
from the least unto the greatest of them.
12 **Because I will be merciful to their iniquities**
and their sins I will absolutely not remember any longer."[3]

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[1]Or "chief point"
[2]Exodus 25:40
[3]Jeremiah 31:31-34

13 When He said, "A new (covenant)," He made the first antiquated; but being antiquated and growing old (it is) near to vanishing away.

Hebrews Chapter Nine

1 Indeed, therefore, the first (covenant) had regulations of sacred service and an earthly[1] holy place.
2 For the first tabernacle was prepared, in which was the lampstand and the table for the setting forth of the bread, which is called (the) Holy (Place);
3 and after the second curtain the tabernacle being called Holy of Holies,
4 having a golden censer[2] and the ark of the covenant having been covered all around with gold, in which was a golden jar having the manna, and the rod of Aaron which budded and the tablets of the covenant,
5 and above it cherubim of glory overshadowing the mercy seat concerning which there is not now (time or space) to speak in detail.
6 Now these thus having been prepared, the priests indeed are continually entering into the first tabernacle performing the sacred services,
7 but into the second the high priest only (enters) once a year, not without blood, which he offers on behalf of himself and the ignorances[3] of the people,
8 the Holy Spirit declaring this, that the way of the holiest had not yet been manifested, the first tabernacle still having stood,
9 which is an illustration[4] for the present time according to which both gifts and sacrifices being offered, they are not able to perfect the conscience of the worshipper,
10 only regarding food and drinks and various washings,[5] regulations of the flesh being imposed until a time of reformation.
11 But Christ having appeared a High Priest of the good things having come through a greater and more perfect tabernacle not made with hands, that is not of this creation,
12 neither through blood of goats and calves but through His own blood, He entered once and for all into the Holy of Holies, having secured eternal redemption.
13 For if the blood of goats and bulls and ashes of a heifer sprinkling those having been defiled sanctifies to cleansing of the flesh,
14 how much more the blood of Christ, Who through the eternal Spirit offered Himself unblemished to God, will cleanse our[6] conscience from dead works to serve[7] the living God.
15 And on account of this He is the Mediator of a new covenant, so that, a death having occurred for the

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[1]Lit. "worldly" [2]Or "altar of incense" [3]Sins done unknowingly [4]Lit. "parable" [5]Lit. "baptisms" [6]Some mss. have "your." [7]Or "worship"

redemption of transgressions under the first covenant, those having been called might receive the promise of the eternal inheritance.

16 For where (there is) a testament,[1] it is necessary for the death of the one making the testament to be offered;

17 for a testament is firm after death; since it never is in force while the testator lives.

18 So neither the first (covenant) was instituted without blood;

19 for every commandment according to the law having been spoken by Moses to all the people, having taken the blood of calves and goats with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people,

20 saying, **"This is the blood of the covenant which God commanded to you"[2];**

21 and both the tabernacle and all the vessels of the religious service were sprinkled in the same way.

22 And according to the law almost all things are cleansed with blood, and without the shedding of blood there comes no remission.

23 Therefore, it was necessary indeed that the examples of the things be cleansed in heaven by these (sacrifices), but the heavenly things themselves by better sacrifices than these.

24 For Christ did not enter into man-made holy places, an antitype of the true but into heaven itself, now to be manifested before the face of God on behalf of us;

25 nor in order that He might offer Himself many times, as the high priest enters into the Holy of Holies, year after year with the blood of another,

26 since then He would have needed to suffer many times from foundation of the world; but now once at the end of the ages He has appeared for elimination of sin through His sacrifice.

27 And according to such it is appointed for men once to die, and after this, judgment,

28 thus also Christ, once having been offered to bear the sins of many, the second time He will be seen by the ones awaiting Him, apart from sin for salvation.

Hebrews Chapter Ten

1 For the law being a shadow of the coming good things, and not the image itself, being practiced year after year, offering up the same sacrifices continually, is not at all able to make perfect the ones drawing near.

2 Since would they not have ceased being offered, because the ones worshipping, having once been cleansed, would no longer still have a consciousness of sins?

3 But in those (sacrifices) there is a reminder year after year of sins.

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[1]Same word as "covenant" used here as a "will"/"testament."
[2]Exodus 24:8

Hebrews 10:4 - 10:23

4 For it is impossible for the blood of bulls and goats to take away sins.
5 Wherefore coming into the world He says,
"You did not desire sacrifice and offering,
but you prepared for Me a body;
6 **also with whole burnt offerings concerning sin**
You were not well disposed,
7 **then I said, 'Behold, I have come,**
in the roll of the book it has been written concerning Me,
to do, O God, Your will."[1]
8 Saying above that "Sacrifices and offerings and whole burnt offerings also concerning sins You do not desire nor are well disposed," [which according to law[2] are being brought]
9 then He said, "Behold, I have come to do Your will." He takes away the first in order that He may establish the second;
10 by which will we are being sanctified through the offering of the body of Jesus Christ once and for all.
11 And indeed every priest has stood day after day doing religious services and offering many times the same sacrifices, which are never able to take away sins.
12 But this One having offered one sacrifice for sins in perpetuity, He sat down on the right hand of God,
13 henceforth waiting **until His enemies are placed as a footstool of His feet;**[3]
14 for with one offering He has perfected in perpetuity the ones being sanctified.
15 And the Holy Spirit witnesses to us also; for after that He has said,
16 **"This is the covenant which I shall covenant with them after those days, says the Lord,**
giving My laws upon their hearts
and upon their mind I will write them,
17 **and their sins and their lawlessnesses I will aboslutely not remember any more."**[4]
18 Now where (there is) forgiveness,[5] there is no longer offering concerning sins.
19 Having therefore, brethren, boldness for entrance into the Holiest by the blood of Jesus,
20 which He instituted to us, a fresh and living way through the veil, that is (through) His flesh,
21 and (having) a great Priest over the house of God,
22 let us come near with a true heart in full assurance of faith, our hearts having been sprinkled from a wicked conscience and our bodies having been washed with clean water.
23 Let us hold firmly the confession of our hope without wavering, for the One having promised is faithful.

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[1]Psalm 40:6-8 [2]No article with "law" [3]Psalm 110:1
[4]Jeremiah 31:33,34 [5]Or "remission"

Hebrew 10:24 - 11:2

24 Let us consider one another to motivate for love and good works,
25 not forsaking[1] the assembling together of ourselves, even as is the custom of some, but encouraging one another, and so much the more as we see the day drawing near.
26 For if we sin wilfully after we receive a full knowledge of the truth, there is no longer left a sacrifice for sins,
27 but a certain fearful expectation of judgment and a furious fire being about to consume the adversaries.
28 Anyone rejecting (the) law of Moses upon two or three witnesses dies without pities.
29 Of how much worse punishment do you suppose one will be counted worthy having trampled under foot the Son of God, and having considered common the blood of the covenant by which he was sanctified, and having insulted the Spirit of grace?
30 For we know the One having said,
"Vengeance is Mine, I will repay"[2];
and again,
"The Lord will judge His people."[3]
31 It is fearful to fall into the hands of the living God.
32 Now recollect the former days in which, having been enlightened you endured much struggle of sufferings,
33 this on the one hand (was in) being made a public spectacle with reproaches and tribulations, and this on the other hand (was in) having become sharers of those being treated thus.
34 For also you sympathized with those in bonds and accepted with joy the seizure of your possessions, knowing you yourselves have better and abiding possessions.
35 Therefore, do not throw away your confidence, which has great recompense of reward,
36 for you have need of perseverance[4] in order that having done the will of God you may obtain the promise.
37 For yet **a very, very little while,**
the One coming will come and will not delay;
38 and **My righteous one shall live by faith,**
and if he shall draw back,
My soul shall not be well disposed in him.[5]
39 But we are not of those shrinking back unto perdition, but of faith unto the preserving of (our) soul.

Hebrews Chapter Eleven

1 Faith is the basis[6] of that being hoped for, the proof[7] of that not being seen.
2 By this (faith) the elders[8] received witness.

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[1]Lit. "leaving down and out" [2]Deut. 32:35 [3]Psalm 135:14 [4]Or "patience" [5]Hab. 2:3,4 (LXX) [6]Or "substance"/ "evidence" [7]Or "conviction" [8]i.e. O.T. patriarchs

Hebrews 11:3 - 16

3 By faith we understand the worlds[1] were framed by the word of God, so that the things being seen have not been made[2] out of the things appearing.
4 By faith Abel offered a better sacrifice to God than Cain, through which he was witnessed to be righteous, God bearing witness about his gifts, and through it[3] being dead yet speaks.
5 By faith Enoch was translated so that he did not see death, and he was not found because God had translated him; for before his translation it was witnessed that he was well pleasing to God.
6 Now without faith it is impossible to be well pleasing to God, for it is necessary that the one coming to God to believe He is and He becomes (the) rewarder of those seeking Him.
7 By faith Noah, having been warned[4] (by God) concerning things not yet being seen, being devout, prepared an ark for the salvation of his house, by which he condemned the world, and became an heir of righteousness which is according to faith.
8 By faith Abraham having been called, obeyed to go out into a place which he was about to receive for an inheritance, and he went out not comprehending where he was going.
9 By faith he made his home in the land of promise as a stranger, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise;
10 for he was expecting the city having foundations, whose planner and builder is God.
11 By faith also Sarah herself (being) barren received power for conception of seed even beyond the proper time of age, since she considered faithful the One having promised;
12 wherefore from one (man), and him having been dead in this regard,[5] has been born **even as the stars of heaven** in the multitude (of descendants) **and as innumberable as the sand by the side of the sea.**[6]
13 These all died according to faith, not obtaining the promises, but having seen them from afar off and having welcomed (them), and having confessed that they are sojourners and pilgrims upon the earth.
14 For the ones saying such things as these manifest that they are seeking a fatherland.
15 And if indeed they were remembering that from which they had gone out, they would have had opportunity to return;
16 but now they were longing for a better (country) that is a heavenly (one). Wherefore, God was not ashamed of them to be called their God, for He had prepared for them a city.

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[1]Lit. "ages" [2]Or "came into existence" [3]i.e. his faith
[4]Verb here conveys "by God." [5]Lit. "in these things"
[6]Gen. 22:17

17 By faith Abraham being tested offered up Isaac, and the one having received the promises was offering his only begotten (son),
18 to whom it was said that, **"In Isaac your seed shall be called."**[1]
19 He reasoned that God was able even to raise (him) from the dead, from which also in a figure[2] he obtained him.
20 By faith also concerning coming things he blessed Isaac, Jacob, and Esau.
21 By faith Jacob when he was dying blessed each of the sons of Joseph, (leaning) on the top of his staff.
22 By faith Joseph nearing his end reminded the sons of Israel concerning the exodus, and gave commandment concerning his bones.
23 By faith Moses having been born was hidden three months by his parents, because they saw he was a splendid child, and they were not afraid of the declaration of the king.
24 By faith Moses having become an adult[3] denied to be called a son of Pharoah's daughter,
25 choosing to suffer evil treatment with the people of God than to have the enjoyment of sin for a time,
26 considering the reproach of Christ greater riches than the treasures of Egypt, for he was looking ahead to the recompense of reward.
27 By faith he left Egypt, not fearing the anger of the king, for he endured as seeing the unseen.
28 By faith he had prepared the Passover and the sprinkling of the blood in order that the one destroying the first-born (ones) might not touch them.
29 By faith they went through the Red Sea as through dry land, which the Egyptians attempting were swallowed up.
30 By faith the walls of Jericho fell, having been circled for seven days.
31 By faith Rahab the harlot did not perish with the ones disobeying, having received the spies with peace.
32 And what more may I say; for time will leave me if I recount concerning Gideon, Barak, Samson, Jephthah, of both David and Samuel and the prophets,
33 who through faith defeated kingdoms, worked righteousness, obtained promises, shut the mouths of lions,
34 quenched the power of fire, fled from the mouth of the sword; from weakness were made powerful, became strong in war, routed foreign battle lines;
35 women received their dead out of resurrection; but others were beaten to death not accepting redemption,[4] in order that they might obtain a better resurrection;
36 others received trial of mockings and floggings,[5] and still (others) bonds and imprisonment;
37 they were stoned, they were sawed in two, they were

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[1]Gen. 21:12 [2]Lit. "parable" [3]Lit. "great"
[4]Or "deliverance" [5]See note 2, pg.231

tempted,[1] they died by murder with the sword, they went around in sheepskins, in goats' skins, being destitute being afflicted, being evil treated,
38 these of whom the world was not worthy, wandering over wilderness places and mountains and in caves, and in the holes of the earth.
39 And these all having been witnessed through their faith did not obtain the promise,
40 God having provided something better for us in order that apart from us they might not be perfected.

Hebrews Chapter Twelve

1 Consequently then we, having lying around us such a cloud of witnesses as this, laying aside every encumbrance and the easily entangling sin, let us run the race[2] being set before us with patience,[3]
2 looking away to Jesus the author[4] and finisher of our faith, Who instead of the joy having been set before Him endured a cross despising the shame, and has been seated on the right hand of the throne of God.
3 For consider such a One as this having endured the antagonism of sinners toward Himself, in order that you do not become weary and being dejected in your souls.
4 You have not yet resisted until blood struggling against sin,
5 and you have forgotten the exhortation which reasons with you as sons,

"My son, do not take lightly discipline[5] of the Lord,
neither be dejected being reproved by Him;
6 **For whom the Lord loves He disciplines**
and scourges every son whom He accepts."[6]

7 Endure discipline as sons; God is treating you as sons; for what son (is there) whom a father does not discipline?
8 But if you are without discipline of which all have become sharers, then you are illegitimate (children) and not sons.
9 Futhermore, indeed, we have had our fathers of flesh for discipline and we respected (them); but how much more shall we be subject to the Father of spirits and we shall live?
10 For indeed they were disciplining us for a few days according to what seemed good to them, but He for our profit that we might receive His holiness.
11 Now on the one hand all discipline is for the present, and does not seem to be joyful but sorrowful, on the other hand, later it gives back peaceable fruit to the ones having been trained by it.
12 Wherefore, **straighten the hands hanging down and the knees having been paralyzed,**[7]

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[1]Or "were tried"/"tested"
[2]Lit. "conflict"/"contest"
[3]Or "perseverance"
[4]Or "leader"/"beginner"
[5]Or "chastisement"/"instruction"
[6]Proverbs 3:11,12
[7]Isaiah 35:3

13 and **make straight tracks for your feet,**[1] in order that the lame be not turned aside, but rather be cured.
14 Pursue peace with all people, and holiness without which no one shall see the Lord,
15 overseeing (others) so that no one falls short from the grace of God, (and) no root of bitterness springing up distresses, and through it many be defiled,
16 (and) no one be a fornicator or profane as Esau, who for one meal sold his right as first born.
17 For you know that then afterwards, desiring to inherit the blessing he was rejected, for he did not find a place of repentance, even though he sought after it with tears.
18 For you have not come to a tangible (mountain)[2] and one having been burned with fire, to blackness, to gloom, and to tempest,
19 and to the sound of a trumpet and to the voice of words, which the ones having heard pleaded that the word not be applied to them;
20 for they could not bear that being commanded, **"Even if a beast touches the mountain, it shall be stoned**[3]**;**
21 and so fearful was that appearing that Moses said,**"I am afraid and trembling."**[4]
22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to a general assembly,
23 and to the church of the first-born (ones)[5] having been enrolled in heaven, and to God the Judge of everyone, and to the spirits of the righteous having been perfected,
24 and to Jesus, the Mediator of a new covenant, and to the blood of sprinkling speaking better than the blood of Abel.
25 See that you do not refuse the One speaking; for if those were not escaping upon earth from the One warning (them), how much more we, the ones turning away from the One speaking from heaven, (not escape),
26 whose voice shook the earth then but now He has promised saying, **"Yet once more I shall shake** not only **the earth** but also **the heaven."**[6]
27 And the (phrase), "Yet once more," declares the removal of the things being shaken as having been made, in order that the things not being shaken may remain.
28 Wherefore, receiving an unshakeable kingdom, let us have thanks,[7] through which we may serve[8] well pleasing to God with reverence and piety.
29 For indeed our God is a consuming fire.

Hebrews Chapter Thirteen

1 Let brotherly love continue.
2 Do not be forgetful of strangers for through this some have entertained angels unknowingly.

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[1]Proverbs 4:26 (LXX) [2]In some few mss. [3]Exodus 19:12,13
[4]Deut. 9:19 [5]"first born" is plural. [6]Haggai 2:6
[7]Or "grace" [8]Or "worship"

3 Remember those in bonds as being bound with them, and the ones being evil treated as you yourselves also being in (their) body.
4 (Let) marriage be honorable by all and the marriage bed undefiled, for God will judge fornicators and adulterers.
5 (Let your) way (of life) be free of the love of money, being satisfied with things being present; for He Himself has said,

"I will absolutely not leave you nor absolutely not forsake you."[1]

6 So that being confident we say,

"The Lord is a Helper to me, and I will not be afraid what man will do to me."[2]

7 Remember the ones leading you who spoke the word of the Lord, observing the result of their conduct, imitate their faith.
8 Jesus Christ the same yesterdy, today and forever.
9 Do not be carried away by various and strange teachings; for it is good for the heart to be confirmed by grace, not by meats in which the ones walking were not profited.
10 We have an altar of which the ones serving in the tabernacle have no right to eat.
11 For the blood of animals which concerning sin is brought into the Holy of Holies by the high priests, the bodies of these are buried outside the camp.
12 Wherefore, also Jesus, in order that He might sanctify the people through His own blood, suffered outside the gate.
13 So then, let us go out to Him outside the camp, bearing His reproach.
14 For we do not have here a continuing city, but we are seeking the coming one.
15 Therefore, through Him let us offer a sacrifice of praise continually to God, that is the fruit of (our) lips confessing His name.
16 And do not be forgetful of the doing of good and sharing for with such sacrifices as these God is well pleased.
17 Be obedient to those leading you and be submissive, for they keep watch on behalf of your souls as, (ones) giving an account in order that they may do this with joy and not groaning for this would be a disadvantage to you.
18 Pray concerning us, for we are confident that we have a good conscience, in everything desiring to conduct ourselves well.
19 And I plead with you more abundantly to do this in order that I may be restored to you sooner.
20 Now the God of peace, the One having brought up out of the dead, the great Shepherd of the sheep by the blood of the eternal covenant, (that is) our Lord Jesus,
21 prepare you in every good to do His will, working in us that (which is) well pleasing before Him through Jesus

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[1]Deut. 31:6 [2]Psalm 118:6

Christ, to whom be the glory for ever and ever. Amen.
22 And I plead with you, brethren, take hold of this word of exhortation, for I have written to you through a short letter.
23 Know that our brother Timothy has been released, with whom if he comes soon I shall see you.
24 Greet all the ones leading you and all the saints. Those from Italy salute you.
25 Grace be with all of you.

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JAMES

1 James, a slave of God and the Lord Jesus Christ to the twelve tribes, the ones in the dispersion,[1] greetings.
2 Consider it all joy, my brethren, whenever you fall into various temptations,[2]
3 knowing that the proving (by testing) of your faith produces[3] patience[4];
4 so let patience have (its) perfect work that you may be perfect[5] and complete, lacking in nothing.
5 But if any of you lacks wisdom, let him ask from God the One giving to all generously and not reproaching, and it shall be given to him.
6 But let him ask in faith, nothing doubting, for the one doubting is like a wave of the sea, being driven by the wind and being tossed;
7 for let not that man suppose that he will receive anything from the Lord,
8 a double-souled man, unstable in all his ways.
9 But let the humble brother rejoice[6] in his high position,
10 and the rich (brother rejoice) in his humiliation, because like the flower of the grass he will pass away.
11 For the sun arises with the hot wind and dries up the grass and the flower of it falls off, and the beauty of its appearance is destroyed; thus also the rich man in his activities will fade away.
12 Blessed is the man who endures under temptation,[2] because having been approved (by testing), he shall receive the crown of life, which (the Lord)[7] has promised to those loving Him.
13 Let no one being tempted say that, "I was tempted from God"; for God is untempted of evil, and He Himself does not tempt anyone.
14 But each person is tempted by one's own lust, being drawn away and enticed;
15 then lust having conceived gives birth to sin, and sin having been fully indulged brings forth death.
16 Do not be deceived, my beloved brethren.
17 Every good bestowal and every perfect gift is from above coming down from the Father of lights, with Whom there is

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[1]Or "scattered abroad" [2]Or "trials" [3]Or "works"
[4]Or "perseverance" [5]Or "mature" [6]Or "glory"/"boast"
[7]Or "Jesus"/"God"

no variation or shadow of turning.
18 Having purposed He brought forth us by the word of truth so that we might be certain first fruit of His creatures.
19 Know this, my beloved brethren. And let every man be quick to hear, slow to speak, slow to wrath;
20 for wrath of man does not produce[1] the righteousness of God.
21 Wherefore, putting away all filthiness and abundance of evil, with meekness receive the implanted word, which is able to save your souls.
22 You be doers of the word and not hearers only, deluding yourselves;
23 because if any is a hearer of the word and not a doer, this one is like a man contemplating his natural face in a mirror;
24 for he contemplated himself and went away, and forgot immediately of what sort he was.
25 But the one gazing[2] into the perfect law, the one of freedom, and remaining (in it), not being a forgetful hearer but a doer of work, this one shall be blessed in what he does.
26 If anyone seems to be religious, not bridling his tongue but deceiving his own heart; the religion of this one is futile.
27 Pure religion and undefiled before God and the Father is this, to visit (with care) the orphans and widows in their tribulation; to keep oneself unspotted from the world.

James Chapter Two

1 My brethren, do not hold the faith of our Lord of glory Jesus Christ by showing partiality (toward anyone).
2 For if a man comes into your assembly[3] with a gold ring, in bright clothing and also a poor man in dirty clothing,
3 and you look upon the one wearing the bright clothing and say, "You sit here in a good place," and to the poor man you say, "You stand or sit there by my footstool,"
4 have you not discriminated among yourselves and become judges with wicked reasonings?
5 Listen, my beloved brethren, did not God choose the poor of the world (to be) rich in faith and heirs of the kingdom, which He promised those loving Him?
6 But you have dishonored the poor man. Do not the rich men oppress, and they themselves drag you into (law) courts.
7 Do not they blaspheme the good name by which you are called?
8 If indeed you complete the royal law according to the Scripture, **"You shall love your neighbor as yourself,"**[4] you do well.
9 But if you show partiality, you are practicing sin, being convicted by the law as transgressors.

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[1]Lit. "work" [2]Or "Looking intently" [3]Lit. "synagogue"
[4]Lev. 19:18

James 2:10 - 3:3

10 For whoever keeps the whole law, but stumbles on one, has become guilty of all.
11 For the One saying, **"Do not commit adultery,"** said also, **"Do not murder."**[1] And if you do not commit adultery, but murder, you have become a transgressor of law.
12 So speak and so act as being about to be judged through a law of freedom.
13 For judgment (will be) without mercy to the one not practicing mercy; mercy exalts over judgment.
14 What is the profit, my brethren, if anyone says he has faith, but does not have works? The faith is not able to save him, is it?
15 If a brother or sister is naked and lacking in daily food,
16 and someone of you says to them, "Depart in peace, be warmed[2] and well fed," but you do not give them the necessities of the body, what is the profit?
17 And so, faith, if it does not have works, is dead by itself.
18 But someone will say, "You have faith and I have works." Demonstrate your faith without the works, and I will demonstrate to you my faith by my works.
19 You believe God is one. You do well! Even the demons believe and shudder.
20 Do you desire to know, O vain man, that faith without works is barren?
21 Was not Abraham our father justified[3] out of works, having offered up Isaac his son upon the altar?
22 You see that the faith was working together with the works, and faith out of the works was perfected.
23 And the Scripture was fulfilled saying, **"And Abraham believed God, and it was considered to him for righteousness,"**[4] and he was called a friend of God.
24 You see that a man is justified out of works and not out of faith only.
25 And likewise also was not Rahab the harlot justified out of works, having welcomed the messengers[5], and having sent them out another way?
26 For even as the body without the spirit is dead, thus also faith without works is dead.

James Chapter Three

1 Do not be many teachers, my brethren, knowing that we shall receive the greater[6] judgment.
2 For many (times)[7] we all stumble. If anyone does not stumble by word (he speaks), this one is a perfect man, (being) able to bridle also his whole body.
3 Now if we put bridles into the mouths of the horses so that they will obey us, then we can direct their whole bodies.

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[1]Exodus 20:13,14 [2]Or possibly, "warm yourselves"
[3]Or "declared righteous" [4]Genesis 15:6 [5]Lit. "angels"
[6]Or "stricter" [7]Or "ways"

4 Behold also the boats, being so great and being driven by strong winds, are directed by a very small rudder where the impulse of the one steering purposes.
5 So also the tongue is a small member but boasts great (deeds). Behold how small a fire sets afire so great a forest.
6 And the tongue is a fire, the world of iniquity[1]; the tongue is set among our members, polluting the whole body and enflaming the whole course[2] of our nature[3], and being (itself) enflamed by hell.
7 For every type[4] of beast, both of birds and of reptiles and of marine life is tamed and has been tamed by humans[5];
8 But the tongue no one of man is able to tame; an unruly evil, full of death-dealing poison.
9 With it we bless the Lord and Father and with it we curse men, those having been created in the likeness of God.
10 Out of the same mouth comes out blessings and curses. It is not proper, my brethren, these things to be so.
11 A spring does not gush forth out of the same hole both the sweet and the bitter (water), does it?
12 It is not possible, my brethren, for a fig tree to produce olives or a vine figs, is it? Neither can salt water produce fresh.
13 Who is wise and knowledgeable among you? Let him manifest out of good conduct his works in meekness of wisdom.
14 But if you have bitter jealousy and rivalry[6] in your heart, do not exalt yourselves over (others) and lie against the truth.
15 This wisdom is not coming down from above but is earthly, natural,[7] demonic.
16 For where jealousy and rivalry are, there is disorder[8] and every foul practice.
17 But the wisdom from above is first indeed pure, then peaceable, gentle, compliant, full of mercy and of good fruits, uncritical, unhypocritical;
18 but fruit of righteousness is sown in peace by those those making peace.

James Chapter Four

1 From where (comes) wars and from where fightings among you? Are they not then out of your pleasures waging war in your members?
2 You lust and do not have; you kill and are jealous, and are not able to obtain; you fight and make war. You do not have because you do not ask;
3 you ask and do not receive because you ask for yourselves evilly in order that you may squander on your pleasures.
4 You adulteresses,[9] do you not know that the friendship of the world is enmity with God? Whoever therefore purposes

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[1]Or "unrighteousness" [2]Lit. "wheel" [3]Or "beginning" [4]Or "species" [5]Or "species of man" [6]Or "selfish ambition" [7]Ergo humanism [8]Or "confusion" [9]Some mss. have "adulterers and adulteresses."

to be a friend of the world sets himself down as an enemy of God.
5 Or do you suppose the Scripture says uselessly, "The Spirit which He made to dwell in us yearns for (us) with envy?"
6 But He gives greater grace; wherefore He says,
"God opposes the proud,
but gives grace to the humble."[1]
7 Therefore submit to God and resist the devil, and he will flee from you.
8 Draw near to God, and He will draw near to you. Cleanse your hands, sinners, and purify your hearts, you double-souled.
9 Be distressed and mourn and weep; let your laughter be turned into mourning, and your joy into dejection.
10 Be humbled before the Lord, and He will raise you up.
11 Do not speak against one another, brethren; the one speaking against a brother or judging his brother speaks against (the) law and judges (the) law; but if you judge (the) law, you are not doers of (the) law but a judge (of it).
12 One is (the) Lawgiver and Judge, the One being able to save and to destroy; but who are you, the one judging his neighbor?
13 Come now, the one saying, "Today or tomorrow we will go into a certain city, and we will stay there a year and will do business and make profit."
14 Whoever (you are) you do not know what your life (will be) tomorrow. You are a vapor appearing for a little while and then vanishing away;
15 instead you should say, "If the Lord wills, then we will live and do this or that."
16 But now you glory in your boastings; all such glorying as this is wicked.
17 Knowing therefore to do good and not doing it is sin.

James Chapter Five

1 Come now, the rich, you weep, howling over the distresses coming upon you.
2 Your riches have rotted and your garments have become moth-eaten,
3 your gold and your silver have rusted; and their rust shall be a witness to you and will eat your flesh as fire; you treasured up (wealth) in the last days.
4 Behold, the wages of the workers reaping your fields having been held back by you, cry out against you, and the cries of those harvesting have come to the ears of the Lord Sabaoth.
5 You have lived in luxury upon the earth and have taken pleasure in wantonous living; you have fattened your hearts in (the) day of slaughter.
6 You condemned, (and) you killed the righteous (One). He

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[1]Proverbs 3:34 (Sept.)

does not resist you.
7 Be patient, therefore, brethren, until the coming[1] of the Lord. Behold, the farmer waits for the valuable fruit of the earth, being patient over it until he[2] receives the early and late rains.
8 You also be patient, strengthen your hearts, because the coming[1] of the Lord has drawn near.
9 Stop griping[3] against one another, brethren, so that you may not be judged; behold, the judge has stood before the door.
10 Take, brethren, (as) an example of suffering evil and of patience the prophets, who spoke in the name of the Lord.
11 Behold, we consider blessed the ones enduring; you heard about the endurance[4] of Job and you saw the end[5] of the Lord, because the Lord is very compassionate and (full of) mercies.
12 But before all, my brethren, do not swear,[6] neither by heaven nor by earth nor any other oath; but let your "Yes" be yes and your "No" be no, in order that you may not fall under judgment.
13 Does anyone suffer evil among you? Let him pray; Is any cheerful? Let him sing a psalm.
14 Is any among you ill?[7] Let him call the elders of the church, and let them pray over him, having anointed him with oil in the name of the Lord;
15 and the prayer[8] of faith shall save the one being sick, and the Lord will raise him up; and if he has committed sins the Lord will forgive him.
16 Therefore, confess to one another your sins, and pray[8] on behalf of one another, so that you may be healed. The petition of a righteous man being made effective has much strength.
17 Elijah was a man with like passions as us, and he prayed with a prayer that it not rain, and it did not rain upon the earth for a year and six months;
18 and again he prayed, and the heaven gave rain, and the earth brought forth its fruit.
19 My brethren, if any among you be deceived from the truth and someone turns him back,
20 you know that one having turned a sinner out of (the) error of his way, he shall save his soul from death and covers a multitude of sins.

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I PETER

1 Peter, an apostle of Jesus Christ to (the) elect[9] sojourners of (the) dispersion[10]: of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

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[1]Gr. parousia [2]Or "it" [3]Lit. "groaning"
[4]Or "perseverance"/"patience" [5]Or "result"/"conclusion"
[6]Or "take an oath" [7]Lit. "weak" [8]Lit. "vow"
[9]Or "chosen" (pl.) [10]See note 1, pg. 365

2 according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ; may grace and peace be multiplied to you.
3 Blessed be God and the Father of our Lord Jesus Christ, Who according to His great mercy regenerated us to a living hope through the resurrection of Jesus Christ out of the dead,
4 to an inheritance (that is) uncorrupted, undefiled and unfading, having been kept in heaven for you,
5 the ones being guarded by the power of God through faith in the salvation prepared to be revealed in the last time,
6 in which you will rejoice, though now for a little while it is necessary that you are being grieved in various trials,
7 in order that the testing of your faith, being more valuable than gold, and being approved through fire, might be found for praise, and glory and honor in the revelation of Jesus Christ.
8 Whom not having seen, you love, in Whom even now not beholding, you believe and rejoice with joy unspeakable and having been glorified,[1]
9 obtaining the end of your faith, the salvation of your souls.
10 Concerning which salvation the prophets sought out and searched out, having prophesied concerning the grace (coming) for you,
11 searching for what (events) or what time the Spirit of Christ in them declared, witnessing beforehand the sufferings of Christ and the glories after these things;
12 to whom it was revealed that they were serving these things not for themselves but for you, which now were announced to you through the ones having preached the gospel to you by the Holy Spirit having been sent from heaven, into which things angels long to look.
13 Wherefore, girding up the loins of your understanding, being sober, hope completely in the grace coming to you in the revelation of Jesus Christ.
14 As obedient children,[2] not being conformed (in outward fashion) to your former lusts in your ignorance,
15 but according to the holy One having called you, become holy yourselves in all your conduct,
16 wherefore, it has been written, "**Be holy, because I am holy.**"[3]
17 And if you call upon the Father, the One judging without partiality according to each man's work, in fear conduct yourselves during the time of your sojourn,
18 knowing that you were not redeemed by corruptiple things (as) silver or gold out of your futile way of life having been handed down by your fathers,

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[1]Or "full of glory [2]Lit. "children of obedience"
[3]Lev. 11:44,45; 19:2

I Peter 1:19 - 2:9

19 but by the precious[1] blood of Christ as a lamb without blemish and without spot,
20 (He) indeed, having been foreknown from the foundation of the world, but having been made manifest upon the last of times on account of you,
21 who through Him are believers in God the One raising Him out of the dead and are giving glory to Him, so that your faith and hope may be in God.
22 You having purified your souls by obedience to the truth unto an unhypocritical brotherly love, love one another earnestly from the[2] heart,
23 having been regenerated[3] not of corruptible seed but incorruptiple, through the word of the living and abiding God;
24 wherefore, **"All flesh is as grass, and the glory of it as the flower of grass; the grass withers, and the flower falls off;**
25 **but the word of the Lord abides forever."**[4] And this is the word having been preached to you.

I Peter Chapter Two

1 Putting aside, therefore, all evil and all deceit and hypocrisies and envies and all slanders,
2 as just born babies, long for the unadulterated milk of the word in order that you may grow up unto salvation,
3 if you tasted that the Lord is kind.
4 To Whom coming, as the living stone, indeed having been unapproved by men but elect and valuable with God,
5 and you yourselves as living stones are built up as a spiritual house into a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.
6 Wherefore it is contained in Scripture, **"Behold, I place in Zion a stone, an elect, precious[1] cornerstone,[5] and he who believes in Him shall absolutely not be put to shame."**[6]
7 Therefore, to you the ones believing the (stone) is precious[1]; but to the disbelieving, **"The stone that the ones building disapproved, this became the head[7] of the corner,**[8]
8 and **"a stone of stumbling and a rock of offense"**[9] to the ones stumbling by disobeying the word, unto which they were appointed.
9 But you are **a chosen race,**[10] **a royal priesthood,**[11] **a holy nation,**[12] **a people for (God's) possession,**[13] so that you might announce the virtues of the One calling you out of darkness into His marvelous light;

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[1]Or "valuable" [2]Some mss. add "pure" [3]Or "born again"
[4]Isaiah 40:6-8 [5]Or "capstone" [6]Isaiah 28:16
[7]Or "cornerstone" [8]Psalm 118:22 [9]Isaiah 8:14
[10]Isaiah 43:20 [11]Exodus 19:6
[12]Exodus 19:6 [13]Exodus 19:5

10 then (you were) not a people, but now (you are) the people of God, who had not received mercy, but now have received mercy.
11 Beloved, I plead with (you) as strangers and sojourners to abstain from fleshly lusts which war against the soul;
12 having your conduct good among the gentiles, in order that, when they slander you as evil doers, by observing your good works, they will glorify God in a day of visitation.
13 Submit to every human institution for the Lord's sake, whether kings as being in authority,
14 whether governors as being sent by Him for vengeance of evil doers but praise of doers of good;
15 because this is the will of God, doing good (thus) silencing the ignorance of foolish men;
16 as free people, but not as using the freedom as a cloak of evil, but as slaves of God.
17 Honor all men, love the brotherhood, fear God, honor the king.
18 House servants be in subjection to your masters in all fear, not only to the good and gentle, but also to the perverse.
19 For this is a grace, if anyone bears up under grief, suffering wrongfully on account of the conscience of God.
20 For what glory (is it) if when sinning and being buffeted (for it), you bear it patiently? But if doing good and suffering you bear it patiently, this is a grace from God.
21 For unto this were you called, because also Christ suffered on your behalf, leaving behind an example for you that you may follow His steps;
22 **Who did not sin nor was deceit found in His mouth;**[1]
23 Who being reviled was not reviling in return, suffering He was not threatening, but committed Himself to the One judging righteously;
24 Who Himself bore our sins in His body upon the tree, in order that dying to sins we might live to righteousness; **by whose stripes you were healed.**[2]
25 For you were as straying sheep, but you have turned now to the Shepherd and Overseer of your souls.

I Peter Chapter Three

1 Likewise wives be in subjection to your own husbands, in order that also if any do not obey the word, they may be won without the word through the conduct of their wives,
2 observing your pure conduct in fear.
3 Whose adornment let it not be of the externals, of the plaiting of hair and putting on of gold or being clothed in garments,
4 but the hidden person of the heart by that which is incorruptible, a meek and quiet spirit, which in the sight of God is of great value.

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[1]Isaiah 53:9 [2]Isaiah 53:5

I Peter 3:5 - 21

5 For thus also in the past the holy women hoping in God adorned themselves, being in subjection to their own husbands,
6 as Sarah obeyed Abraham, calling him (her) lord; whose children you became doing good and not fearing any terror.
7 The husbands likewise dwelling together with (your wives) according to knowledge, assigning honor to the woman as a weaker vessel, as also fellow heirs of the grace of life, so that your prayers may not be hindered.
8 Finally, (let) all be harmonious,[1] sympathetic, (with) brotherly love, of good compassion, humble-minded,
9 not returning evil for evil or reviling for reviling, but on the contrary blessings, because you were called for this in order that you might inherit a blessing.
10 For,

the one desiring to love life and to see good days
let him restrain his tongue from evil and his lips
not speak deceit,
11 **and let him turn away from evil and do good,**
let him seek peace and pursue it.

12 Because,

the eyes of the Lord are upon the righteous
and His ears unto their petition,
but the face of the Lord is against those doing evil (deeds).[2]

13 Who is going to do you evil if you become zealous for (doing) good?
14 But even if you would suffer on account of righteousness you are blessed. **Do not be afraid of their terror**[3] **nor be troubled,**[4]
15 but you sanctify the Lord Christ in your hearts; always be prepared with a defense to everyone asking a reason[5] concerning the hope in you,
16 but with meekness and fear, having a good conscience, in order that when you are slandered, the ones abusing you may be put to shame by your good conduct in Christ.
17 For it is better, if (in) the will of God, you suffer for doing good than doing evil.
18 Because Christ also once died concerning sins on behalf of you, (the) righteous on behalf of (the) unrighteous, in order that He might bring you to God, indeed having died in the flesh but being made alive in the spirit[6];
19 by[7] which having gone, He preached to the spirits in prison,
20 to ones disobeying then, when in (the) days of Noah they received the longsuffering of God, constructing an ark, in which a few, that is, eight souls were saved through water.
21 Which also the antitype baptism now saves you, not the putting away of the filth of the flesh, but the request

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[1]Or "of the same mind" [2]Psalm 34:12-16 [3]Lit. "fear"
[4]Isaiah 8:12 [5]Lit. "word" [6]Or "Spirit" [7]Or "in"

of a good conscience toward God through the resurrection of Jesus Christ,
22 Who is on the right (hand) of God, having gone into heaven, angels and authorities and powers being in subjection to Him.

I Peter Chapter Four

1 Therefore, Christ having suffered in the flesh, you also arm yourselves with the same attitude, because the one suffering in the flesh has ceased of sin,
2 so that he no longer spends his remaining time of life in the flesh in the lusts of men, but the will of God.
3 For sufficient time has gone by (for you) to work the will of the gentiles, going about in obscenities, lusts, drunkenness, debaucheries, dissipation and unlawful idolatries,
4 in which they think it strange that you are not running (around) with them in the same excess of dissolution, slandering[1] (you);
5 who will give an account[2] to the One having readiness to judge the living and the dead.
6 For this reason the gospel was preached also to the dead in order that indeed they may be judged in the flesh according to men, but live in the spirit according to God.
7 But the end of all has drawn near. Therefore, be sound-minded and be vigilant in prayers;
8 before all (things) having fervent love for each other, because love covers a multitude of sins.
9 Be hospitable to one another without grumbling.
10 Even as each one received a gift,[3] minister the same for each other as good stewards of the manifold grace of God.
11 If any speaks, (let him speak) as the oracles of God; whoever serves (let him serve) as out of the strength which God supplies; in order that in all (things) God may be glorified through Jesus Christ, to Whom is the glory and the might forever and ever. Amen.
12 Beloved, do not think it strange of the fiery trial happening to test you as something strange occurring to you,
13 but even as you share in the sufferings of Christ, rejoice, in order that in the revelation of His glory you may rejoice being exulted.
14 If you are denounced in the name of Christ, you are blessed, because the Spirit of glory and (the power of)[4] the Spirit of God rests upon you.
15 For do not let any of you suffer as a murderer or a thief or an evil-doer or as a meddler in other men's affairs;
16 but if as a Christian (one suffers), let him not be ashamed , but let him glorify God in this name.
17 Because it is time for judgment to begin at the house of

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[1]Or "blaspheming"
[2]Lit. "word"; Gr. "λόγον"
[3]Gr. charisma
[4]Some mss. add this.

God, and if (it begins) first from us, what (is) the end of the ones disobeying the gospel of God?
18 And **if the righteous scarcely are saved,**
where shall the ungodly and sinner appear?[1]
19 So that even let the ones suffering according to the will of God commit their souls to the faithful Creator by doing good.

I Peter Chapter Five

1 Therefore, I exhort the elders among you, being an elder with you and a witness of the sufferings of Christ, also a sharer of the glory being about to be revealed,
2 shepherd the flock of God among you, overseeing not out of compulsion, but voluntarily according to God, nor for shameful gain, but eagerly,
3 nor as being masters over the groups, but being examples to the flock;
4 and at the appearing of the Chief Shepherd you will receive the unfading crown of glory.
5 Likewise, younger men, be subjest to the elders. And all (of you) wrap around yourselves the apron of humility, because,
God opposes the proud
but gives grace to the humble.[2]
6 Be humbled, therefore, by the mighty hand of God, that He may exalt you in due time,
7 casting all your cares upon Him because He cares about you.
8 Be sober, be watchful, your adversary, the devil walks around as a roaring lion, seeking whom to devour;
9 whom you resist, solid in the faith, knowing the same sufferings are being experienced by your brotherhood in the world.
10 Now the God of all grace, the One having called you for His eternal glory in Christ,[3] (you) having suffered a little, He Himself will perfect, confirm, strengthen, establish.[4]
11 To Him be the might into the ages. Amen.
12 Through Silas, our faithful brother [as I consider him], I wrote to you through a few (words), exhorting and thoroughly witnessing these to be the true grace of God, for which you stand.
13 The elect in Babylon and my son Mark greet you.
14 Greet one another with a kiss of love. Peace to all the ones in Christ.

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II PETER

1 Simeon Peter, a slave and apostle of Jesus Christ to the ones having acquired an equally precious faith as ours by the righteousness of our God and Savior Jesus Christ.
2 May grace and peace be multiplied in you by the full

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[1]Proverbs 11:31 (Sept.) [2]Proverbs 3:34 [3]Some mss. add Jesus. [4]Some mss. omit

knowledge of God and Jesus our Lord.
3 As His divine power has given to us all (things) that (pertain) to life and godliness through the full knowledge of the One calling us to His own glory and virtue,
4 through which He has given us the precious and very great promises, in order that through these you might become partakers of the divine nature, having escaped from corruption in the world by lust.
5 Now (for) this same (reason) also, expending all your diligence, supply in addition on your faith, virtue, and on the virtue, knowledge,
6 and on the knowledge, temperance,[1] and on the temperance, patience[2] and on the patience, godliness,
7 and on the godliness, brotherly affection,[3] and on the brotherly affection, love.[4]
8 For these (graces) being in you and abounding, they provide that you are neither barren nor unfruitful in the full knowledge of the our Lord Jesus Christ;
9 for in whom these (graces) are not present, he is blind, shortsighted, having forgotten the purification of his past sins.
10 Wherefore rather, brethren, be diligent to make firm your calling and election; for practicing these you will absolutely not ever stumble;
11 for thus shall be supplied in addition to you richly the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.
12 Wherefore, I will always be ready to remind you about these (matters), even though you know and have been strengthened in the abiding truth.
13 And I consider it right as long as I am in this tent-house to arouse you by a reminder,
14 knowing that the laying aside of my tent-house is soon, even as our Lord Jesus Christ declared to me;
15 and I will be diligent also that after my departure[5] you will be caused on every occasion to remember these (words).
16 For we were not following after sophisticated myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of that majesty,
17 for He received from God the Father honor and glory, (when) such a voice came to Him by the Majestic Glory, "**This is My beloved Son in Whom I am well disposed.**"[6]
18 And this voice we heard coming out of heaven being with Him on the holy mount.
19 And we have the more firm prophetic word, to which you do well to give heed as to a lamp shining in a murky place until when (the) day dawns and the morning star arises in your hearts;
20 knowing this first, that all prophecy of Scripture does

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[1]Lit. "self-control" [2]Or "perseverance" [3]Friendship love, Gr. philéō [4]Gr. agápē [5]Lit. "exodus" [6]Matt.17:5

not come into existence by one's own disclosure;
21 for prophecy did not come by the will of man then, but men being moved by the Holy Spirit spoke from God.

II Peter Chapter Two

1 But also false prophets came among the people, as also false teachers shall be among you, who will bring in slyly destructive heresies, even denying the Sovereign Lord who bought them, bringing on themselves swift destruction.
2 And many will follow after their obscenities, through which the way of truth shall be slandered[1];
3 and in greed[2] with finely shaped words they will take advantage of you; for whom the judgment of old does not linger, and their destruction does not slumber.
4 For if God did not spare the angels having sinned, but consigning to torment,[3] delivered them up to pits of gloom, being kept for judgment,
5 and did not spare the ancient world, but bringing on the ungodly world a flood, preserved Noah the eighth person, a preacher of righteousness,
6 and condemned the cities of Sodom and Gomorrah covering them with ashes,[4] making them an example to those who would live ungodly,
7 and He delivered righteous Lot being oppressed by the obscene conduct of lawless people;
8 [for that righteous one dwelling among them, seeing day after day their lawless works, tormented his righteous soul].
9 The Lord knows to rescue the godly out of temptation, but to keep the unrighteous, being punished for the day of judgment,
10 and especially those going after[5] the flesh in its lust of defilement, despising authority. Daring, self-willed men, they do not tremble slandering glories,
11 whereas angels being greater in strength and power do not carry slanderous judgment against them before the Lord.
12 But these, like unreasoning beasts having been born by nature for capture and destruction, slandering that of which they are ignorant, in their corruption they also will be destroyed,
13 being unrighteous, (receiving) wages of unrighteousness. They consider it pleasure to revel in the day (time); (they are) spots and blemishes, reveling in their deceits,[6] while feasting with you,
14 having eyes full of adulteries and unceasing from sin, seducing unstable souls, having a heart having been trained[7] in greed,[2] cursed children;
15 forsaking the straight way they have been lead astray,

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[1]Lit. "blasphemed" [2]Or "covetousness" [3]Gr. tartarus, not eternal hell. [4]Some mss. have "by an overthrow." [5]Hence "indulging in" [6]Some mss. have "love feasts" [7]Lit. "exercised"

following after the way of Balaam, the (son) of Beor who loved the wages of unrighteousness,
16 but had a rebuke for his own lawlessness; the mute donkey, speaking in the voice of a man, restrained the madness of the prophet.
17 These (men) are waterless springs, mists being driven by a storm, for whom the gloom of darkness has been kept.
18 For speaking superior gushing (words) of vanity, they allure by obscene lusts of the flesh those barely escaping from those conducting their lives by error,
19 promising them freedom, they themselves being slaves of corruption; for in what anyone is overcome, in this he has been made a slave.
20 For if having escaped the pollutions of the world by a full knowledge of the Lord and Savior Jesus Christ and again being entangled in them, they are overcome, their last (situation) is worse than the first.
21 For it was better for them not to have known the way of righteousness than having known to turn away from the holy commandment having been given to them.
22 It has happened to them of the true proverb, "**The dog returned to his own vomit.**"[1] And "A sow having been washed to wallowing in the mud."

II Peter Chapter Three

1 This already, beloved, is the second letter I am writing to you in which I am stirring up your sincere mind by a reminder,
2 to remember the words spoken before by the holy prophets and the commandment of the Lord and Savior (by) your apostles;
3 knowing this first that upon the last days scoffers will come with scoffing, following their own lusts,
4 and saying, "Where is the promise of His coming[2]? For from the (day) in which our fathers fell asleep[3] all things remain thus as from the beginning of creation."
5 For contending this they are forgetful that by the word of God the heavens were of old, and the earth was formed out of the water and through the water,
6 through which then the world being overflowed by water, perished.
7 But now the heavens and earth by the same word are being treasured up for fire, being kept until the day of judgment and destruction of ungodly men.
8 And in this, you do not be forgetful, beloved, that one day with the Lord is as a thousand years and a thousand years as one day.
9 The Lord does not delay His promise, as some consider delay, but is longsuffering toward you,[4] not willing that any perish, but all come to repentance.
10 But the day of the Lord will come as a thief, in which

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[1]Proverbs 26:11 [2]Gr. parousia [3]i.e. "died"
[4]Some mss. have "us."

the heavens shall pass away with a roaring sound, and the elements will be dissolved, smoldering with heat, and the earth and the works in it shall be burned up.[1]
11 All these things being dissolved thus, what sort of people is it necessary for you to be in holy conduct and godliness,
12 looking forward to and hastening the coming day of God, through which the heavens being burned with fire shall be dissolved, and the elements smoldering with heat shall melt away.
13 But according to His promise we are looking forward to a new heaven and new earth in which dwells righteousness.
14 Wherefore, beloved, looking forward to these (promises), be diligent to be found by Him in peace, spotless and blameless,
15 and consider the longsuffering of our Lord, salvation; even as our beloved brother Paul according to the wisdom having been given to him wrote to you,
16 as also in all his letters, speaking in them concerning these things, in which there are some things difficult to understand, which the unlearned and unstable twist, as also (they do) with other Scriptures, to their own destruction.
17 You therefore, beloved, knowing (this) beforehand, be on guard in order that you may not fall from your own steadfastness, being carried away by error of lawless men,
18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and to the eternal day. Amen.

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I JOHN

1 That which was from (the) beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands touched, concerning the word of life--
2 and the life was manifested, and we have seen and we bear witness and announce to you the eternal life which was with the Father and was manifested to us--
3 that which we have seen and have heard we announce also to you, in order that also you might have fellowship with us. And our fellowship is with both the Father and with His Son Jesus Christ.
4 And these things we write in order that your joy may be fulfilled.
5 And this is the message which we have heard from Him and announce to you, that God is light and in Him there is not any darkness at all.
6 If we say that we have fellowship with Him and we walk in the darkness, we lie and do not practice the truth.

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[1]Some mss. "laid bare"

I John 1:7 - 2:14

7 But if we walk in the light as He is in the light, we have fellowship with one another and the blood of Jesus His Son cleanses us from all sin.
8 If we say that we do not have sin, we deceive ourselves and the truth is not in us.
9 If we confess our sins, He is faithful and just in order that He may forgive us the sins and cleanse us from all unrighteousness.
10 If we say that we have not sinned, we make Him a liar and His word is not in us.

I John Chapter Two

1 My little children, I write these (words) to you in order that you may not commit sin.[1] And if anyone does commit sin[1] we have an Advocate[2] with the Father, Jesus Christ the righteous.
2 And He is our propitiation[3] concerning our sins, and not ours only but also concerning the whole world.
3 And in this we know that we have known Him, if we keep His commandments.
4 The one saying that "I have known Him," and not keeping His commandments is a liar and the truth is not in this one.
5 But whoever keeps His word, truly in this one, the love of God has been perfected. In this we know that we are in Him.
6 The one saying that he abides in Him ought even as that One walked also to walk himself.
7 Beloved, I write not a new commandment to you but an old commandment which you have had from the beginning; the old commandment is the word which you heard.
8 Again a new commandment I write to you, which is true in Him and in you, that darkness is passing away and the true light already is shining.
9 The one saying that he is in the light and hating his brother is in darkness until now.
10 The one loving his brother abides[4] in the light, and there is no cause of stumbling in him.
11 The one hating his brother is in darkness and walks in darkness, and does not know where he is going away to, because the darkness blinded his eyes.
12 I write to you, little children because,
your sins have been forgiven through His name.
13 I write to you, fathers because,
you have known the One from the beginning.
I write to you, young men, because,
you have conquered the wicked one.
14 I wrote to you, little ones, because
you have known the Father.

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[1]Aorist tense, shows punctiliar or point action.
[2]Or "Comforter"; Gr. paraclete; one called to side to help; used of Holy Spirit, John 16:7 [3]See note 10, pg.247
[4]Or "remains"

I John 2:15 - 3:1

I wrote to you, fathers, because,
you have known the One from the beginning.
I wrote to you, young men, because,
you are strong and the word of God remains in you,
and you have conquered the wicked one.

15 Love not the world neither the things in the world. If anyone loves the world, the love of the Father is not in him;
16 because everything in the world, the lust of the flesh and the lust of the eyes and the boast of his livelihood, are not of the Father but are of the world.
17 And the world passes away and the lust of it, but the one doing the will of the Father remains forever.
18 Little ones, it is the last hour, and even as you heard that an antichrist is coming, and now many antichrists have come; wherefore, we know that it is the last hour.
19 They have gone out from us, but they were not of us; for if they were of us, they would have remained with us; but in order that they might be manifest that all are not of us.
20 And you have an anointment from the Holy One, and all of you know (this).
21 But I did not write to you because you do not know the truth, but because you do know it and every lie is not of the truth.
22 Who is the liar if not the one denying that Jesus is the Christ? This is the antichrist, the one denying the Father and the Son.
23 Everyone denying the Son has not the Father; the one confessing the Son has the Father also.
24 Let what you heard from the beginning remain in you; if what you heard from the beginning remains in you, you also will remain in the Son and in the Father.
25 And this is the promise which He Himself promised to us, eternal life.
26 These things I wrote to you concerning the ones leading you astray.
27 And the anointment which you received from Him remains in you, and you do not have need that any one teach you, but as His anointment teaches you concerning all things, and is true and not a lie, and even as He taught you, you abide[1] in Him.
28 And now, little children, abide[1] in Him, in order that if He be manifested, we may have boldness and not be put to shame by Him in His coming.[2]
29 If you know[3] that He is righteous, you know[4] also that everyone doing righteousness has been begotten of Him.

I John Chapter Three

1 Behold, what manner of love the Father has given to us in order that we might be called children of God, and we are.

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[1]Or "remain" [2]Gr. parousia [3]By keen intuitive insight [4]By experience

On account of this the world does not know us because it did not know Him.
2 Beloved, now we are the children of God, and it has not yet been manifested what we shall be. We know that if He be manifested, we shall be like Him, that we shall see Him even as He is.
3 And everyone having this hope upon Him, purifies himself even as that One is pure.
4 Everyone practicing sin also practices lawlessness, and sin is lawlessness.
5 And you know that that One was manifested in order to take away sins, and sin is not in Him.
6 Everyone abiding in Him does not sin[1]; everyone sinning has not seen Him nor known Him.
7 Little children, Let no one deceive you; the one who practices righteousness is righteous, even as that One is righteous.
8 The one practicing sin is out of the devil, because the devil sins[1] from the beginning. For this (reason) the Son of God was manifested in order that He might destroy the works of the devil.
9 Everyone having been begotten of God does not practice sin, because His seed remains in him; and he is not able to sin,[1] because he has been begotten of God.
10 In this is manifested the the children of God and the children of the devil; everyone not practicing righteouness is not of God, also the one not loving his brother.
11 Because this is the message which you heard from the beginning that we love one another;
12 not as Cain who was of the wicked one, and murdered his brother; and for what reason did he murder him? Because his works were wicked and the (works) of his brother were righteous.
13 And do not marvel, brethren, if the world hates you.
14 We know that we have passed out of death into life because we love our brothers. The one not loving remains in death.
15 Everyone hating his brother is a man-slayer, and we know that no man-slayer has eternal life abiding in him.
16 By this we know love, because that One laid down His life[2] in behalf of us and we ought to lay down our lives[2] on behalf of our brothers.
17 But whoever has the livelihood of the world and sees his brother having need and closes his compassion[3] from him, how does the love of God abide in him?
18 Little children, let us love not with word nor with tongue but in work and in truth.
19 And we shall know by this that we are of the truth, and persuade our heart before Him;

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[1]Present tense, continuous action; sin as a habit of life.
[2]Or "soul(s)"
[3]See note 4, pg. 293

20 because if our heart condemns us, God is greater than our heart, and He knows all (circumstances).
21 Beloved, if our heart does not condemn us, we have boldness toward God,
22 and whatever we might ask, we will receive from Him, because we keep His commandments, and we do the things pleasing before Him.
23 And this is His commandment that we believe in the name of His Son Jesus Christ, and love one another even as He gave commandment to us.
24 And the one keeping His commandments abides in Him and He in him; and in this we know that He abides in us, by the Spirit which He gave to us.

I John Chapter Four

1 Beloved, do not believe every spirit but test the spirits if they are of God, because many false prophets have gone into the world.
2 By this you know the Spirit of God; every spirit which confesses Jesus Christ has come in the flesh is of God.
3 And every spirit that does not confess Jesus is not of God; and this is the antichrist, which you heard is coming into the world, and now is already in the world.
4 You are of God, little children, and you have conquered them because greater is the One in you than the one in the world.
5 These are out of the world; on account of this they speak and the world hears them.
6 We are of God; the one knowing God hears us; who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.
7 Beloved, let us love one another, because love is of God, and everyone loving has been begotten of God and knows God.
8 The one not loving has not known God because God is love.
9 In this has been manifested the love of God in us that God sent His only begotten Son into the world in order that we might live through Him.
10 In this is love, not that we have loved God, but that He loved us and sent His Son a propitiation[1] concerning our sins.
11 Beloved, if thus God loved us, we also ought to love one another.
12 No one has seen God at any time; if we love one another God abides in us, and His love has been perfected in us.
13 By this we know that we abide in Him and He in us, because He has given to us out of His Spirit.
14 And we beheld and we witness that the Father sent His Son (as) Savior of the world.
15 Whoever confesses that Jesus is the Son of God, God abides in Him and he in God.
16 And we have known and have believed the love which God

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[1]A mercy covering; cf. 2:2

has in us. God is love, and the one abiding in love abides in God and God abides in him.
17 In this love among us has been perfected, in order that we may have boldness in the day of judgment, because even as that One is, we also are in this world.
18 Fear is not in love, but perfect love casts out fear, because fear has punishment, but the one fearing has not been perfected in love.
19 We love because He first loved us.
20 If anyone says that, "I love God" and hates his brother, he is a liar; for the one not loving his brother whom he has seen is not able to love God Whom he has not seen.
21 And we have this commandment from Him, that the one loving God, loves also his brother.

I John Chapter Five

1 Everyone believing that Jesus is the Christ has been born of God, and everyone loving the One having done the the begetting, also loves the one having been begotten of Him.
2 By this we know that we love the children of God, whenever we love God and practice[1] His commandments.
3 For this is the love of God that we keep His commandments and His commandments are not burdensome,[2]
4 because everyone having been born of God conquers the world and this is the victory conquering the world, our faith.
5 Who is the one conquering the world, if not the one believing that Jesus is the Son of God.
6 This is the One coming through water and blood, Jesus Christ; not by the water only but by the water and the blood; and the Spirit is the witness and the Spirit is true.
7 Because there are three witnessing,[3]
8 the Spirit and the water and the blood and the three are one.
9 If we receive the witness of men, the witness of God is greater because this is the witness of God that we have witnessed concerning His Son.
10 The one believing in the Son of God has this witness in him; the one not believing in God has made Him a liar, because he has not believed in the witness which God has witnessed concerning His Son.
11 And this is the witness that God gave eternal life to us, and this life is in His Son.
12 The one having the Son has the life; the one not having the Son of God does not have the life.
13 I wrote these (words) to you in order that you may know

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[1]Some mss. have "keep" [2]i.e. they are beneficial
[3]Some late mss. add, "in heaven, the Father, the Word and the Holy Spirit and these three are one. 8 And there are three bearing witness on earth . . ."

that you have life eternal, to those believing in the name of the Son of God.
14 And this is the boldness[1] which we have toward Him, that if we ask anything according to His will, He hears us.
15 And if we know that He hears us whatever we ask, we know that we have the requests which we have asked from Him.
16 If anyone sees his brother sinning, a sin not to death, he shall ask and He will give to him life, to those sinning not to death; there is a sin to death; I do not speak concerning that (sin) that (one) asks.
17 All unrighteousness is sin and there is sin not to death.
18 We know that everyone having been begotten of God does not sin[2] but the One having been born of God keeps him, and the wicked one does not touch him.
19 We know that we are of God, and the whole world lies in (the control of) the wicked one.
20 And we know that the Son of God has come and has given to us understanding that we know the true One; and we are in the true One, in His Son Jesus Christ. This is the true God and life eternal.
21 Little children, guard yourselves from idols.

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II JOHN

1 The elder to the elect lady and to her children, whom I love in truth, and not I only but also all those knowing the truth,
2 on account of the truth abiding in us and shall be with us for ever.
3 Grace, mercy and peace shall be with you from God the Father and from Jesus Christ the Son of the Father, in truth and love.
4 I rejoiced exceedingly that I found (some) of your children walking in truth, even as we received commandment from the Father.
5 And now I ask you, lady, not as writing a new commandment but what we had from the beginning that we love one another;
6 and this is the love that we walk according to His commandments; and this is the commandment, even as you heard from the beginning that we might walk in it.
7 Because many deceivers have gone out into the world, the ones not confessing Jesus Christ coming in the flesh; this is the deceiver and the antichrist.
8 Watch yourselves that you do not lose that which you have achieved, but (that) you receive full reward.
9 Everyone going ahead and not remaining in the teaching of Christ does not have God; the one remaining in the teaching, this one has the Father and the Son.
10 If any come to you and does not bear this teaching, do not receive him into your home and do not say a greeting

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[1]Or "confidence"

[2]See note 1, pg. 383

to him;
11 for the one speaking a greeting to him fellowships his wicked works.
12 Having many things to write to you, I will not (do so) through paper and ink, but I hope to be with you and to speak to you face to face[1] that our joy may be fulfilled.
13 Greet the children of the elect lady.

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III JOHN

1 The elder to Gaius the beloved, whom I love in truth.
2 Beloved, I pray that concerning all (circumstances) you prosper and be in good health, even as your soul prospers.
3 For I rejoiced exceedingly with the coming of brethren who were witnessing of you in the truth, even as you walk in truth.
4 I have no greater joy than these (reports) that I hear of my children walking in the truth.
5 Beloved, you are practicing faithfully whatever you do for the brethren and this (to) strangers;
6 they witnessed of your love before the church, whom you do well sending forth worthily of God;
7 for on behalf of the Name they went out, taking nothing from the gentiles.
8 Therefore, we ought to subsidize such men as these in order that we may become fellow workers in the truth.
9 I wrote something to the church; but Diotrephes, loving the preeminence among them does not accept us.
10 On account of this, if I come, I will expose his deeds which he does, vilifying us with wicked words; and not being satisfied upon these (acts), neither does he himself accept the brethren and forbids those desiring (to do so), he even casts (them) out of the church.
11 Beloved, do not imitate the evil but the good. The one doing good is of God; the one doing evil has not seen God.
12 Demetrius has been witnessed to by all and by the truth itself; and we witness and know that our witness is true.
13 I have many things to write to you but I do not desire to write to you with ink and paper;
14 but I hope immediately to see you, and we will speak face to face.[1]
15 Peace to you. Your friends greet you. Greet our friends by name.

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JUDE

1 Jude, a slave of Jesus Christ and brother of James, to the called ones, having been loved[2] by God the Father and having been kept by Jesus Christ;
2 mercy and peace to you, and may love be made full.
3 Beloved, making all diligence to write to you concerning

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[1]Lit. "mouth to mouth" [2]Some mss. have "having been sanctified."

our common salvation, I had a necessity to write exhorting you to contend earnestly for the faith once for all having been delivered to the saints.

4 For certain men have crept in slyly, they having been written about previously of old for this judgment, ungodly men turning the grace of God into obscenity and denying the only Sovereign and our Lord Jesus Christ.

5 But I want to remind you, though you know all these once for all, that Jesus[1] having saved a people out of Egypt afterward[2] destroyed the ones not believing,

6 and angels not keeping their dominion but abandoning their own habitation, He has kept for judgment of the great day in eternal bonds under darkness;

7 as Sodom and Gomorrah and the cities around them, in like manner to these, comitting fornication,[3] and going after different flesh[4] are set forth as an example being subject to the justice of eternal fire.

8 Yet likewise these dreamers indeed pollute the flesh, and despise authority and blaspheme glories.

9 But Michael the archangel, when striving with the devil, argued over the the body of Moses, did not dare pronounce against him a blasphemous judgment, but said, "The Lord rebuke you."

10 But indeed these men blaspheme whatever they do not know,[5] but whatever they practice by nature, as mute beasts, in these they are corrupted.

11 Woe to them, because they went the way of Cain, and for wages they indulged[6] in the error of Balaam, and perished in the rebellion of Korah.

12 These men are the hidden rocks in your love feasts, feasting without fear, like shepherds watching over themselves, clouds without water being carried along by winds, autumn trees without fruit, being twice dead, having been uprooted,

13 wild waves of the sea foaming up their own shames,[7] wandering stars for whom the mists of darkness are kept forever.

14 And also about these Enoch the seventh from Adam prophesied saying, "Behold, the Lord came with the ten thousands[8] of His holy ones,

15 to perform judgment upon all (people) and to convict all the ungodly concerning all their ungodly works which they committed ungodly, and concerning all the harsh words as ungodly sinners they spoke against Him.

16 These are grumblers, fault-finders, going around according to their lusts, and speaking with their mouths boastful (words), admiring people[9] for the sake of (gaining) an advantage.

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[1]Some mss. have "Lord" [2]Lit. "second time" [3]Or "sexual immorality" [4]Hence "homosexuality" [5]Or "understand" [6]Lit. "were poured out" [7]i.e. "shameful deeds" [8]Lit. "myriad" [9]Lit. "faces"

17 But you, beloved, remember the words having been spoken
before by the apostles of our Lord Jesus Christ;
18 that they were saying to you, "There shall be on the
last time mockers going around according to their own
lusts of ungodliness."[1]
19 These are the one causing divisions, natural men,[2] not
having the Spirit.
20 But you, beloved, building yourselves up in the most
holy faith, praying in the Holy Spirit,
21 keep yourselves in the love of God, awaiting the mercy
of our Lord Jesus Christ for eternal life.
22 You be merciful to the ones wavering,
23 but others save, seizing out of the fire, and others
have mercy with fear, hating even the garments being
spotted from the flesh.
24 Now to the one being able to guard you from stumbling
and to stand you in the presence of His glory blameless
with exultation,
25 to the only God our Savior through our Lord Jesus Christ
(be) glory, majesty, might and authority before all the
ages and now unto all eternity. Amen.

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REVELATION OF JOHN

1 The revelation of Jesus Christ, which God gave to Him, to
show to His slaves what it is necessary to happen shortly,
He signified, having sent through His angel to His slave
John,
2 who witnessed the word of God and the witness of Jesus
Christ, whatever (things) he saw.
3 Blessed is the one reading and the ones hearing the words
of the prophecy and keeping the (things) having been
written in it, for the time is near.
4 John to the seven churches, the ones in Asia[3]; grace
and peace to you from the One being and Who was and Who is
coming, and from the seven spirits which (are) before His
throne,
5 and from Jesus Christ, the faithful witness, the first
born from the dead and the ruler of the kings of the
earth. To the One loving us and having loosed[4] us from our
sins by His blood--
6 And He made us a kingdom, priests to God and His Father--
to Him be the glory and the might forever and ever. Amen.
7 **Behold He is coming with the clouds**[5] and every eye **shall**
see Him even they who **pierced Him, and all the tribes of**
the earth will mourn over Him.[6]
8 "I am the Alpha and the Omega," says the Lord God, the
One being and Who was, and Who is coming, the Almighty.[7]
9 I, John, your brother and co-sharer with (you) in the
tribulation and kingdom and perseverance in Jesus, was on

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[1]See II Peter 3:3 [2]See I Cor. 2:14 [3]Roman province of Asia [4]Some mss. have "having washed" [5]Daniel 7:13 [6]Zech. 12:10, 12, 14 [7]Or "Omnipotent"

the island being called Patmos on account of the word of God and the witness of Jesus.
10 I was in the Spirit on the Lord's Day,[1] and I heard behind me a great voice as a trumpet
11 saying, "What you see write in a book, and send to the seven churches, unto Ephesus and unto Smyrna and unto Pergamos and unto Thyatira and unto Sardis and unto Philadelphia and unto Laodicea."
12 And I turned to see the voice which was speaking with me, and having turned I saw seven golden lampstands,
13 and in the midst of the lampstands (One) like (the) Son of man having been clothed down to His feet, and being girded around His breasts with a golden girdle;
14 and His head and His hair were white as white wool, as snow, and His eyes as a flame of fire;
15 and His feet like burnished brass as having been fired in a furnace, and His voice as the voice of many waters,
16 and having in His right hand seven stars, and coming out of His mouth a sharp two-edged sword, and His countenance as the sun shines in its power.
17 And when I saw Him, I fell at His feet as dead; and He placed His right hand upon me saying, "Do not be afraid; I am the first and last,
18 "and the living One, and I was dead and behold, I am living forever and ever, and I have the keys of death and Hades.
19 "You write therefore what you saw, and what things are, and what is about to happen after these things.
20 "The mystery of the seven stars which you saw in my right hand, and the seven golden lampstands; the seven stars are seven angels[2] of the seven churches, and the lampstands are the seven churches."

Revelation Chapter Two

1 "To the angel of the church in Ephesus, write: 'These things says the One holding the seven stars in His right hand, the One walking in the midst of the seven golden lampstands,
2 'I know your works and labor and your perseverance,[3] and that you cannot endure evil men, and you tested those calling themselves apostles and they are not, and you found them liars;
3 'and you have perseverance and endure on account of My name, and have not grown weary.
4 'But I have against you that you have left your first love.
5 'Remember therefore from where you have fallen, and repent, and do your first works; but if not, I am coming to you, and I will remove your lampstand out of its place, if you do not repent.

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[1]Not "day of the Lord" as 2 Pet. 3:10; an adjective meaning "belonging to the Lord," kupiake, only here and I Cor.11:20
[2]Or "messengers"
[3]Or "patience"

Revelation 2:6 - 20

6 'But I have this, that you hate the works of the Nicolaitans which I also hate.
7 'Let the one having an ear hear what the Spirit says to the churches. To the one conquering, I shall give to him to eat of the tree of life, which is in the Paradise of God.'
8 "And to the angel of the church in Smyrna, write: 'These things says the first and the last, who was dead and came to life;
9 'I know your tribulation and poverty [but you are rich], and the blasphemy of the ones saying they themselves are Jews, but are of the synagogue of Satan.
10 'Do not fear what you are about to suffer. Behold, the devil is about to cast (some) of you into prison in order that you might be tested, and you shall have tribulation ten days. Be faithful until death, and I shall give you the crown of life.
11 'Let the one having an ear hear what the Spirit says to the churches. The one conquering shall absolutely not be harmed of the second death.'
12 "And to the angel of the church in Pergamos write: 'These things says the One having the sharp two-edged sword;
13 'I know where you dwell, where the throne of Satan (is), and you hold fast My name, and did not deny My faith even in the days of Antipas, My martyr, My faithful one, who was put to death among you where Satan dwells.
14 'But I have a little against you, that you have there (those) holding the teaching of Balaam, who was teaching Balak to cast a stumbling block before the sons of Israel, to eat that sacrificed to idols, and to commit fornication;
15 'thus you have also (those) holding the teaching of Nicolaitans likewise.
16 'Repent therefore; but if not, I am coming quickly, and I shall make war with them with the sword of My mouth.
17 'Let the one having an ear hear what the Spirit says to the churches. To the one conquering, I shall give to him the hidden manna, and I shall give to him a white stone and upon the stone a new name having been written which no one knows except the one receiving (it).'
18 "And to the angel of the church in Thyatira write: 'These things says the first and the last, the One having His eyes as a flame of fire, and His feet like burnished brass.
19 'I know your works and the love and the faith and the service and your perseverance, and your deeds (now) are greater than the first.
20 'But I have against you that you permit the woman Jezebel the one saying herself (to be) a prophet, and teaches and leads astray My slaves into fornication and and to eat that sacrificed to idols.

21 'And I gave her time that she might repent, and she is not willing to repent of her fornication.[1]
22 'Behold I will cast her into a sick bed, and the ones who commit adultery with her into great tribulation, if they do not repent of her works;
23 'and I will kill her children by death, and all the churches will know that I am the One who searches the inner nature,[2] and I shall give to you each according to your works.
24 'And I say to you, the remainder in Thyatira, whoever does not have this teaching, the ones who have not known the depths of Satan, as they say, I will not place upon you (any) other burden.
25 'Nevertheless, what you have hold fast until whenever I may come.
26 'And the one conquering and keeping My works until the end, **To him I will give** authority over **the gentiles,**[3]
27 'and **he will rule**[4] **them with a rod**[5] **of iron, as the vessels of the potter are broken in pieces,**[6]
28 'as I also received from My Father, and I will give to him the morning star.
29 'Let the one having an ear hear what the Spirit says to the churches.'

Revelation Chapter Three

1 "And to the angel of the church in Sardis write: 'These things says the One having the seven Spirits of God, and the seven stars; I know your works that you have a name that you are alive, but you are dead.
2 'Become watchful, and strengthen the things remaining which are about to die, for I have not found your works having been fulfilled before My God.
3 'Remember therefore how you received and heard, and keep (these), and repent. If therefore you are not watchful, I will come as a thief, and you absolutely do not know what hour I will come upon you.
4 'But you have a few names in Sardis who did not defile their garments, and they shall walk with Me in white (robes), because they are worthy.
5 'The one conquering thus shall be dressed about in white garments, and I shall absolutely not wipe his name out of book of life, and I shall confess his name before My Father and before His angels.
6 'Let the one having an ear hear what the Spirit says to the churches.'
7 "And to the angel of the church in Philadelphia write: 'These things says the Holy One, the True One, the One **having the key of David, the One opening and not closing, and closing and not opening**[7];
8 'I know your works; behold I have given before you a door

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[1]Or "sexual immorality" [2]Lit. "kidneys" [3]Or "nations"
[4]Or "shepherd" as verb [5]Or "sceptre"/"staff"
[6]Psalm 2:8,9 [7]Isaiah 22:22

having been opened, which no one is able to close it because you have a little power and you kept My word and did not deny My name.
9 'Behold, I will give out of the synagogue of Satan, the ones saying themselves to be Jews, and they are not, but they lie, behold, I will make them that they will come and they will worship before your feet, and they will know that I loved you;
10 'because you have kept the word of My perseverance, and I shall keep you out of the hour of trial being about to come upon the whole inhabited world to test those dwelling upon the earth.
11 'I come quickly. Hold fast what you have in order that you may receive your crown.
12 'The one conquering, I shall make him a pillar in the sanctuary of My God, and he shall absolutely not go out of it anymore, and I shall write upon him the name of My God and the name of the city of My God, the new Jerusalem coming down out of heaven from My God and My new name.
13 'Let the one having an ear hear what the Spirit says to the churches.'
14 "And to the angel of the church in Laodicea write 'These things says the Amen, the true witness, the beginning of the creation of God;
15 'I know your works that you are neither cold nor hot. I would have you cold or hot.
16 'Thus, because you are lukewarm, and neither hot nor cold, I am about to vomit you out of My mouth.
17 'Because you say, that "I am rich and I have become wealthy, and I have need of nothing," and you do not know that you are wretched and pitiable and poor and blind and naked.
18 'I counsel you to buy from Me gold having been refined in fire that you may be rich, and white garments that you may be clothed, and the shame of your nakedness might not be manifest, and salve to anoint your eyes that you might see.
19 'Those whom, if I love, I will reprove and discipline; be zealous, therefore, and repent.
20 'Behold, I have stood at the door and knocked; if anyone hears My voice and opens the door, I shall come in to him, and dine with him, and he with Me.
21 'The one conquering, I shall give to him to sit down with Me on My throne, as I also have conquered and have sat down with My Father on His throne.
22 'Let the one having an ear hear what the Spirit says to the churches.'"

Revelation Chapter Four

1 After these (words), I saw and behold, a door having been opened in heaven, and the first voice which I heard (was) as a trumpet speaking with me, saying, "Come up here and I will show you what is necessary to happen after these things."

Revelation 4:2 - 5:6

2 Immediately, I was in the Spirit, and behold, a throne was set in heaven, and upon the throne (One) sitting,
3 and the One sitting in appearance was like a jasper and and sardius stone, and a rainbow around the throne in appearance like an emerald (stone).
4 And around the throne (I saw) twenty-four thrones; and upon the twenty-four thrones, elders sitting having been clothed around in white garments, and on their heads crowns of gold.
5 And out of the throne comes lightning and sounds[1] and thunders. And before the throne seven lamps of fire burning, which are the seven Spirits of God.
6 And before the throne as a glassy sea like crystal; and in the midst of the throne and circling the throne four living creatures being full of eyes before and behind.
7 And the first living creature (was) like a lion, and the second living creature (was) like a calf,[2] and the third living creature having the face as of a man, and the fourth living creature (was) like a flying eagle.
8 And the four living creatures, each[3] of them having six wings above and around and within were full of eyes; and they have no rest day and night saying, "**Holy, holy, holy, Lord God Almighty,**[4] Who was and Who is and Who is coming."
9 And whenever the living creatures give glory and honor and thanks to the One sitting upon the throne, the One living for ever and ever,
10 the twenty-four elders will fall before the One sitting on the throne, and will worship the One living forever and ever, and they will cast their crowns before Him, saying,
11 "Worthy are You, O Lord and our God,
to receive the glory and the honor and the power,
because You created all things,
and on account of Your will they were,
and they were created."

Revelation Chapter Five

1 And I saw upon the right hand of the One sitting upon the throne a book[5] having been written within and without, having been sealed with seven seals.
2 And I saw a strong angel proclaiming with a great voice, "Who is worthy to open the book and to loosen the seals?"
3 And no one was able in heaven nor upon earth neither under the earth to open the book nor see (into) it.
4 And I was weeping much because no one was found worthy to open the book nor to see (into) it.
5 And one of the elders says to me, "Stop weeping; behold, the Lion of the tribe of Judah, the root of Jesse has conquered to open the book and (to loose) its seven seals.
6 And I saw in the midst of the throne and the four living creatures and in the midst of the elders a Lamb having

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[1]Lit. "voices" [2]Or "ox" [3]Lit. "one by one" [4]Isaiah 6:3
[5]Or "scroll"

stood as having been slain, having seven horns and seven eyes which are the seven spirits of God having been sent into all the earth.
7 And He came and took (the book) out of the right hand of the One sitting on the throne.
8 And when He took the book, the four living creatures and the twenty-four elders fell before the Lamb, each one having a harp and golden bowls being full of incense, which are the prayers of the saints.
9 And they sing a new song saying,
"Worthy are You to take the book
and to open the seals of it, because
You were slain and purchased for God by Your blood
out of every tribe and tongue and people and nation,
10 and You made them for our God a kingdom and priests,
and they will reign upon the earth."
11 And I saw and heard the voice of many angels around the throne and of the living creatures and of the elders, and the number of them was myriads of myriads, and thousand of thousands,
12 saying with a great voice,
"Worthy is the Lamb having been slain to receive,
the power and the riches and wisdom and strength
and honor and glory and blessing."
13 And all creation which was in the heaven and upon the earth and under the earth and upon the sea, and all the things in them, I heard saying,
"To the One sitting upon the throne and to the Lamb,
be the blessing and the honor and the glory and the might for ever and ever."
14 And the four living creatures were saying, "Amen"; and the elders fell down and worshipped.

Revelation Chapter Six

1 And I saw when the Lamb opened the first of the seven seals, and I heard one of the four living creatures saying with a voice as thunder, "Come!"[1]
2 And I saw and behold, a white horse, and to the one sitting upon him having a bow, and a crown[2] was given to him, and he went out conquering, and that he may conquer.
3 And when he opened the second seal, I heard the second living creature saying, "Come!"[3]
4 And another fiery red horse came out and to the one sitting upon it was given to him to take peace out of the earth and in order that (men) might slay one another, and there was given to him a great sword.
5 And when he opened the third seal, I heard the third living creature saying, "Come!"[3] And I saw, and behold a black horse, and the one sitting upon it having a pair of scales in his hand.

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[1]Or "Go!"; some mss. add "and see." [2]A simple stephanos crown, not king's diadem [3]Or "Go!"

Revelation 6:6 - 7:3

6 And I heard a voice as in the midst of the four living creatures saying, "A measure[1] of wheat for a denarius,[2] and three measures of barley for a denarius and do not deal unjustly with the oil and wine."
7 And when He opened the fourth seal, I heard the voice of the fourth living creature saying, "Come!"[3]
8 And I saw and behold a sallow horse, and the one sitting upon it had the name Death; and Hades was following after it; and authority was given to them over a fourth part of earth, to kill by sword and famine and by death and by wild beasts of the earth.
9 And when He opened the fifth seal, I saw underneath the altar the souls of those having been slain on account of the word of God and on account of the witness which they had.
10 And they cried out with a great voice saying, "Until when, Sovereign Lord, holy and true, do You not judge and avenge our blood of those dwelling upon the earth?"
11 And a white robe was given to each one of them, and it was said to them that they should rest yet a little time, until their fellow servants[4] and their brethren being about to die, even as they, should be fulfilled.
12 And I saw when He opened the sixth seal, and there came a great earthquake, and the sun became black as sackcloth made of hair, and the whole moon became as blood,
13 and the stars of the heaven fell to the earth, as a fig tree casts her unripe figs to the earth being shaken by a great wind.
14 And the heaven was parted as a scroll being rolled up, and every mountain and island were moved out of their places.
15 And the kings of the earth and the great men and the commanders[5] and the rich and the strong and every slave and freeman hid themselves in the caves and the rocks of the mountains;
16 and they say to the mountains and rocks, "Fall upon us and hide us from before the face of the One sitting upon the throne, and from the wrath of the Lamb,
17 "because the great day of their wrath has come, and who is able to stand."

Revelation Chapter Seven

1 After this I saw four angels having stood by the four corners of the earth, holding back the four winds of the earth, in order that the winds might not blow upon the earth nor upon the sea nor upon every tree.
2 And I saw another angel coming up from the rising of the sun, having the seal of the living God, and he cried out with a great voice to the four angels to whom it was given them to harm the earth and the sea,
3 saying, "Do not harm the earth nor the sea nor the trees

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[1]Gr. "χοῖνιξ" a dry measure = 2 quarts. [2]A day's wage
[3]Or "Go!" [4]Or "slaves" [5]See note 4, pg. 229

until we seal the servants of our God on their foreheads."
4 And I heard the number of those being sealed, one hundred and forty-four thousand being sealed out of every tribe of of the sons of Israel:
5 out of the tribe of Judah twelve thousand having been sealed,
out of the tribe of Reuben twelve thousand,
out of the tribe of Gad twelve thousand,
6 out of the tribe of Asher twelve thousand,
out of the tribe of Naphtali twelve thousand,
out of the tribe of Manasseh twelve thousand,
7 out of the tribe of Simeon twelve thousand,
out of the tribe of Levi twelve thousand,
out of the tribe of Issachar twelve thousand,
8 out of the tribe of Zebulon twelve thousand,
out of the tribe of Joseph twelve thousand,
out of the tribe of Benjamin twelve thousand having been sealed.
9 After these, I saw and behold a large crowd, which no one was able to number, out of every nation and tribe and peoples and tongues, having stood before the throne and before the Lamb, being clothed about with white robes, and palm (branches) in their hands;
10 and they cry out with a great voice saying, "Salvation to our God sitting upon the throne and to the Lamb."
11 And all the angels stood around the throne and the elders and the four living creatures and they fell before the throne upon their faces, and worshipped God,
12 saying, "Amen! The blessings and the glory and the wisdom and the thanks and the honor and the power and the strength to our God for ever and ever. Amen!"
13 And one of the elders answered, saying to me, "These having been clothed around with white robes, who are they and from where do they come?"
14 And I said to him, "My lord, you know." And he said to me, "These are the ones coming out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb.
15 "On account of this they are before the throne of God; and they serve Him day and night in His sanctuary and the One sitting upon the throne shall set (His) tabernacle over them.
16 "**They shall not hunger** any more **neither thirst** any more **and the sun shall absolutely not fall on them, nor** any **heat,**[1]
17 because the Lamb in the midst of the throne **shall shepherd them, and shall lead them to springs of waters of life; and God shall wipe away every tear**[2] of their eyes.

Revelation Chapter Eight

1 And when He opened the seventh seal, silence came in

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[1]Isaiah 49:10 [2]Ps. 23:1,2; Isa. 49:10

heaven as for a half an hour.
2 And I saw seven angels who had stood before God, and seven trumpets were given to them.
3 And another angel came and stood before the altar having a golden censer, and much incense was was given to him so that he might offer[1] (it) with the prayers of all the saints upon the golden altar before the throne.
4 And the smoke of the incense with the prayers of all the saints went up out of the hand of the angel before God.
5 And the angel took the censer, and filled it with the fire of the altar and cast (it) to the earth; and there came thunders and sounds and lightnings and an earthquake.
6 And the seven angels having the seven trumpets prepared themselves in order that they might blow the trumpets.
7 And the first angel blew (his) trumpet; and there came hail and fire being mixed in blood, and it was cast to the earth; and a third part of the earth was burnt up, and a third part of the trees was burnt up, and all of the green grass was burnt up.
8 And the second angel blew (his) trumpet; and as a great mountain, burning with fire was cast into the sea; and a third of the sea became blood,
9 and a third of the creatures in the sea having life died, and a third part of the boats were destroyed.
10 And the third angel blew (his) trumpet; and a great star, burning as a lamp, fell out of heaven, and fell on a third of the rivers and on the springs of the waters.
11 And the name of the star is called Wormwood[2] and a third of waters became wormwood and many of the men died from the water because they were made bitter.
12 And the fourth angel blew (his) trumpet; and a third of the sun and a third of the moon and a third of the stars were smitten (as with a plague) in order that a third of them would be darkened, and the day might not shine a third of it, and the night likewise.
13 And I saw and heard one eagle flying in the midst of heaven, saying with a great voice, "Woe, woe, woe, to the ones dwelling upon the earth due to the remaining sounds of the trumpets of the three angels being about to blow (their) trumpets."

Revelation Chapter Nine

1 And the fifth angel blew (his) trumpet; a star having fallen out of heaven to the earth, and the key to the shaft of the abyss was given to it.
2 And he opened the shaft of the abyss, and the smoke of the abyss rose up as the smoke of a great fire, and the sun and the air was darkened by the smoke of the shaft.
3 And out of the smoke came forth locusts to the earth, and authority[3] was given to them as scorpions of the earth have authority.[3]
4 And it was said to them that they should not harm the

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[1]Lit. "give" [2]i.e. "absinthe" [3]Or "power"

grass of the earth, nor every greenery, nor every tree, but only the men who do not have the seal of God upon their foreheads.
5 And it was given to them[1] that they should not kill them, but that they should torment them five months; and their torment was as the torment of a scorpion whenever it strikes a man.
6 And in those days men shall seek death and absolutely not find it, and they shall long to die and death flees from them.
7 And the likenesses[2] of the locusts were like horses prepared for battle[3] and upon their heads as crowns like gold, and their faces as faces of men,
8 and they had hair[4] like hair of women, and their teeth were as lions.
9 And they had breastplates as breastplates of iron, and the sound of their wings as the sound of chariots, of many horses running into battle.[3]
10 And they have tails like scorpions, and stings, and in their tails the authority to harm men five months.
11 They have over them a king, the angel of the abyss; his name in Hebrew is Abaddon,[5] and in the Greek he has the name, Appollyon.[6]
12 The first "woe" has passed by; behold, the second "woe" still is coming after these things.
13 And the sixth angel blew (his) trumpet; and I heard one voice out of the four[7] horns of the altar of gold before God,
14 saying to the sixth angel, the one having the trumpet, "Loose the four angels being bound on the great river Euphrates."
15 And the four angels were loosed, having been prepared for the hour and day and month and year, in order that they might kill a third part of men.
16 And the number of the soldiers of the calvary was two myriads of myriads,[8] I heard the number of them.
17 And thus in the vision I saw the horses and those sitting upon them, having breastplates (the color) of fire and hyacinth[9] and brimstone,[10] and the heads of the horses as heads of lions, and from their mouths comes out fire and smoke and brimstone.[10]
18 From these three plagues a third of men were killed, of the fire and of the smoke and of the brimstone coming out of their mouths.
19 For the authority of the horses is in their mouth and in their tails; for their tails are like serpents and have

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[1]"locusts" [2]Or "appearances" [3]Or "war" [4]Hair is plural [5]Means "Destruction" [6]Means "Destroyer" [7]Some mss. omit "four" [8]Myriad generally taken as 10,000. [9]Red on black, used of sapphire stone in Rev. 21:20 [10]Or "sulpher"; two different words for brimstone in this verse.

heads, and by them they do harm.
20 And the remaining of the men, the ones not killed by these plagues, did not repent of the works of their **hands that they might not worship the demons and the idols: the golden and the silver and the bronze and the stone and the wooden,** (idols) **which are not** able **to see nor to hear nor to walk,**[1]
21 and they did not repent of their murders neither their sorceries[2] nor of their fornication nor their thefts.

Revelation Chapter Ten

1 And I saw another strong angel[3] coming down out of heaven being clothed about with a cloud, and the rainbow upon his head, and his face as the sun, and his feet as pillars of fire,
2 and having in his hand a little book[4] having been opened, he placed his feet, the right one on the sea and the left one on the land,
3 and he cried out with a great voice even as a lion roars. And when he cried out, the seven thunders spoke (with) their own voices.
4 And when the seven thunders spoke, I was about to write; and I heard a voice out of heaven saying, "Seal what the seven thunders spoke, and do not write them."
5 And the angel whom I saw standing upon the sea and upon the land, **raised his right hand to heaven,**
6 **and swore by the One living forever and ever,**[5] Who created heaven and the things in it and the earth and the things in it and the sea and the things in it, that time shall be no more.
7 But in the days of the voice of the seventh angel, when he is about to blow (his) trumpet, then the mystery of God will be finished, as He preached the good news to His own slaves the prophets.
8 And the voice which I heard out of heaven again spoke with me and said, "You go, take the book having been opened in the hand of the angel standing upon the sea and upon the land."
9 And I went to the angel saying to him to give me the little book and he says to me, "Take and eat it up, and it will make your stomach bitter, but in your mouth it will be sweet as honey."
10 And I took the little book out of the hand of the angel and ate it up, and in my mouth it was as sweet as honey; and when I ate it, my stomach became bitter.
11 And they say to me, "It is necessary for you to prophesy again to many peoples and nations and tongues and kings."

Revelation Chapter Eleven

1 And he gave me a reed like a staff, saying, "Rise and measure the sanctuary of God and the altar and those who

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[1]Psalm 115:4-7 [2]Gr. pharmon, could refer to drug use.
[3]Cf. Rev. 5:2 [4]Or "scroll" [5]Deut. 32:40; Daniel 12:7

worship in it.
2 "And the court outside the sanctuary leave out,[1] and do not measure it, because it was given to the gentiles,[2] and they will tread under foot the holy city for forty-two months.
3 "And I will give to my two witnesses and they will prophesy a thousand two hundred and sixty days being clothed about with sackclothes."
4 These are the two olive trees and the two lampstands which are standing before the Lord of the earth.
5 And if anyone desires to harm them, fire goes out of their mouth and consumes their enemies; and if anyone desires to harm them, thus it is necessary for him to be killed.
6 These have the authority to close the heaven in order that rain might not fall (during) the days of their prophecy, and they have authority over the waters to turn them into blood, and strike the earth with every plague as often as they may desire.
7 And whenever they will finish their witness, the beast coming up out of the abyss will make war with them and conquer them and kill them.
8 And their corpse[3] (will lie) on the street of the great city which is called spiritually[4] Sodom and Egypt where also their Lord was crucified.
9 And (many) out of the people and tribes and tongues and nations see their corpse[3] three and a half days, and they did not permit their corpses to be placed in a tomb.
10 And those dwelling upon the earth rejoice over them and make merry, and will send gifts to one another because these two prophets tormented those dwelling on the earth.
11 And after three and a half days the breath of life from God came into them, and they stood upon their feet, and great fear fell upon all those beholding them.
12 And they heard a voice out of heaven saying to them, "Come up here!" And they rose up into heaven in the cloud and their enemies beheld them.
13 And in that hour there came a great earthquake, and a tenth of the city fell, and in the earthquake seven thousand men[5] were killed, and the remainder became terrified and gave glory to the God of heaven.
14 The second "woe" has passed by; behold the third "woe" comes quickly.
15 And the seventh angel blew (his) trumpet; and a great voice came in heaven saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign forever and ever."
16 And the twenty-four elders before God sitting upon their thrones fell upon their faces and worshipped God,
17 saying, "We give thanks to you, Lord God Almighty, the

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[1]Lit. "cast out" [2]Or "nations" [3]Or. "dead body" (sing.)
[4]i.e. "figuratively" [5]Lit. "names of men"

One being and Who was, because you have taken your power and greatness and started to reign;
18 "and the nations were filled with wrath, and Your wrath came and the time the dead were to be judged and to give reward to Your slaves the prophets and the saints and the ones fearing Your name, the small and the great, and to destroy the ones destroying the earth."
19 And the sanctuary of God in heaven was opened, and the ark of His covenant was seen in His sanctuary and there came lightnings and thunders and great hail.

Revelation Chapter Twelve

1 And a great sign was seen in heaven, a woman being clothed about with the sun, and the moon under her feet, and on her head a crown of twelve stars;
2 and she was pregnant,[1] and she cried out being in labor and being in pain to bear a child.
3 And another sign was seen in heaven, and behold a great fiery red dragon, having seven heads and ten horns, and upon his heads seven crowns,[2]
4 and his tail drags away a third of the stars of heaven, and he cast them down on the earth. And the dragon stood before the woman being about to bear a child, in order that whenever she gave birth, he might devour her child.
5 And she gave birth to a Son, a male, Who is about to rule[3] all the nations with a rod of iron; and her child was carried up to God and to His throne.
6 And the woman fled into the wilderness, where there she has a place having been prepared by God, in order that there they might nourish her one thousand two hundred and sixty days.
7 And there came a great a war in heaven, Michael and his angels made war with the dragon. And the dragon and his angels made war.
8 But he did not have strength, neither was a place still found for them in heaven.
9 And the great dragon was cast down, the old serpent, the one being called Devil and Satan, the one deceiving the whole inhabited earth--he was cast down to the earth, and his angels with him.
10 And I heard a great voice in heaven saying,
"Now has come the salvation and the power
and the kingdom of our God
and the authority of His Christ,[4]
because the one accusing our brethren was cast down,
the one accusing them before our God day and night.
11 "And they conquered him through the blood of the Lamb
and through the word of their witness,
and did not love their life[5] until death.

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[1]Lit. "having a (child) in womb"; cf. Matt. 1:18
[2]Gr. diadems [3]Or "shepherd" [4]Or "Messiah"/"Anointed One"
[5]Or "soul"

Revelation 12:12 - 13:8

12 "On account of this rejoice, O heavens,
and the ones tabernacling in them;
woe on the earth and upon the sea,
because the devil came down to you,
having great anger,
knowing that he has (but) little time."

13 And when the dragon saw that he was cast to the earth, he persecuted the woman who had given birth to the male (child).

14 And two wings of the great eagle were given to the woman in order that she might fly into the wilderness to her place where she was nourished (for) time and times and a half times from the face of the serpent.

15 And the serpent spouted[1] out of his mouth after the woman water as a river in order that he might make her to be carried away in the flood.

16 And the earth helped the woman and the earth opened its mouth and swallowed the water which the dragon had spouted[1] out of its mouth.

17 And the dragon was filled with wrath at the woman, and departed to make war with the remainder of her progeny,[2] those keeping the commandments of God and holding the witness of Jesus.

18 (or 13:1) And he[3] stood upon the sand of the sea.

Revelation Chapter Thirteen

1 And I saw coming up out of the sea a beast having ten horns and seven heads, and upon his horns ten crowns,[4] and upon his heads (were) blasphemous names.

2 And the beast which I saw was like a leopard, and his feet as of a bear, and his mouth as the mouth of a lion. And the dragon gave to him his power and his throne and great authority.

3 And one of his heads was as slain unto death, but his stroke of death was healed. And the whole earth marvelled after the beast.

4 And worshipped the dragon because he gave authority to the beast, and worshipped the beast saying, "Who is like the beast and who is able to make war with him?"

5 And a mouth was given to him to speak great (words) and blasphemies, and authority was given to him to act (for) forty-two months.

6 And he opened his mouth for blasphemy toward God, to blaspheme His name and His tabernacle, and the ones tabernacling in heaven.

7 And it was given to him to make war with the saints and to conquer them, and authority was given to him over every tribe and people and tongue and nation.

8 And all the ones dwelling upon the earth will worship him whose names had not been written in the book of life of

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[1]Lit. "cast" [2]Lit. "seed" [3]Some mss. have "I."
[4]Gr. diadems

the Lamb having been slain from the foundation of the world.

9 If anyone has an ear let him hear.

10 **If anyone is for captivity,**
into captivity he goes;
If anyone is to kill by the sword,
by the sword he is to be killed.[1]
Here is the patience[2] and faith of the saints.

11 And I saw another beast coming up out of the earth, and he had two horns like a lamb, and he was speaking like (the) dragon.

12 And he practices all the authority of the first beast before him. And he makes the earth and those dwelling in it that they should worship the first beast, whose stroke of death was healed.

13 And he performed great signs so that he even made fire to come down out of heaven on to the earth before men.

14 And he deceives those dwelling upon the earth on account of the signs which were given to him to practice before the beast, saying to those dwelling upon the earth to make an image to the beast, who has the stroke of the sword but came to life.

15 And it was given to him to give spirit[3] to the image of the beast so that the image of the beast might even speak and act in order that whoever does not worship the image of the beast would be put to death.

16 And he makes all, the little and the great, and the rich and the poor, and the free and the slaves, that there should be given to them a mark upon their right hand or upon their forehead,

17 and that no one be able to buy or to sell unless having the mark, the name of the beast or the number of his name.

18 Here is wisdom; let the one having understanding calculate the number of the beast, for it is the number of a man; and his number is six hundred (and) sixty-six.[4]

Revelation Chapter Fourteen

1 And I saw, and behold the Lamb standing on Mt. Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father having been written on their foreheads.

2 And I heard a voice[5] out of heaven as the voice of many waters and as the voice of great thunder, and the voice I heard was as harpists playing upon their harps.

3 And they are singing a new song before the throne and before the four living creatures and before the elders; and no one was able to learn the song except the one hundred and forty-four thousand the ones having been purchased from the earth.

4 These are the ones not having been defiled with women for

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[1]Jeremiah 15:2; 43:11 [2]Or "perseverance" [3]Or "breath"
[4]Some mss. have 616. [5]Or "sound"

they are virgins. These are the ones having followed the Lamb wherever He leads. These were purchased from men (as) firstfruit to God and the Lamb.
5 And no lie was found in their mouth; they are blameless.
6 And I saw another angel flying in the midst of heaven, having (the) eternal gospel to preach to the ones sitting upon the earth, and to every nation and tribe and tongue and people,
7 saying with a great voice, "Fear God and give glory to Him, because the hour of His judgment has come, and worship the One making the heaven and earth and sea and springs of water."
8 And another second angel followed, saying, "Fallen, fallen (is) the great Babylon, who has made all the nations drink of the wine of the anger of her sexual immorality."[1]
9 And another third angel followed them, saying with a great voice, "If anyone worships the beast and his image, and takes a mark upon his forehead or upon his hand,
10 "also he himself will drink of the wine of the anger of God, that having been mixed undiluted in the cup of His wrath, and he will be tormented by fire and brimstone before holy angels and before the Lamb.
11 "And the smoke of their torment shall go up forever and ever, and they shall not have peace day and night, the ones worshipping the beast and his image, and if any takes the mark of his name."
12 Here is the patience[2] of the saints, the ones keeping the commandments of God and the faith of Jesus.
13 And I heard a voice out of heaven saying, "You write, 'Blessed are the dead, the ones dying in the Lord from now on.'" "Yes," says the Spirit, "in order that they may rest from their labors for their works follow with them."
14 And I saw, and behold, a white cloud and upon the cloud (one) sitting like a son of man, having on his head a golden crown and in his hand a sharp sickle.
15 And another angel came out of the sanctuary, crying with a great voice to the one sitting upon the cloud, "Thrust[3] in your sickle and harvest, because the hour has come to harvest because the harvest of the earth has dried up."
16 And the one sitting upon the cloud cast his sickle upon the earth, and the earth was harvested.
17 And another angel went out of the sanctuary in heaven, having also his sharp sickle.
18 And another angel out of the altar having authority over the fire, and he spoke with a great voice to the one having the sharp sickle saying, "Thrust[3] your sharp sickle, and gather the clusters of the vine of the earth, because her grapes have ripened."
19 And the angel cast his sickle to the earth, and gathered

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[1]Or "fornication" [2]Or "perseverance" [3]Or "send"

the vine of the earth, and cast into the great winepress of the anger of God.
20 And the winepress was trodden outside the city, and the blood of the winepress came out until (it reached) the bridles of the horses for (a distance) of a thousand and six hundred furlongs.[1]

Revelation Chapter Fifteen

1 And I saw another sign in heaven, great and marvelous, seven angels having seven plagues, the last because the anger of God was completed in them.
2 And I saw as a glassy sea having been mixed with fire, and those having conquered over the beast and over his image and over the number of his name, standing upon the glassy sea, having harps of God.
3 And they are singing the song of Moses the slave of God and the song of the Lamb saying,
"Great and marvelous are Your works,
O Lord God Almighty;
Righteous and true are Your ways,
O King of the nations.
4 "Who will not absolutely be fearful, Lord,
And glorify Your name?
Because You alone are holy,
because all nations will come
and worship before You
and Your righteous deeds have been revealed."
5 And after these (events) I looked, and the sanctuary of the tabernacle of witness in heaven was opened,
6 and the seven angels came out having the seven plagues of the sanctuary, being clothed in clean, bright linen, and being girded about their breasts (with) golden girdles.
7 And one of the four living creatures gave to the seven angels seven golden bowls full of the anger of the living God forever and ever.
8 And the sanctuary was filled with smoke of the glory of God and of His power, and no one was able to go into the sanctuary until the seven plagues of the seven angels was completed.

Revelation Chapter Sixteen

1 And I heard a great voice out of the sanctuary saying to the seven angels, "Depart and pour out the seven bowls of the anger of God on the earth."
2 And the first went out and poured out his bowl to the earth; and an evil and wicked sore came upon the men having the mark of the beast and those worshipping his image.
3 And the second angel poured out his bowl on the sea, and it became blood as of a dead (person), and every soul of life died, (that is) the things in the sea.
4 And the third angel poured out his bowl on the rivers and

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[1]Lit. "stadia"; stadion was 609 ft.,hence here ca. 2 miles.

the springs of waters; and they became blood.
5 And I heard the angel of the waters saying,
"You are righteous, the One being, and was, the holy One,
because You judged (these) conditions,
6 "because they poured out the blood of saints and prophets,
and You have given them blood to drink;
they are worthy (of it)."[1]
7 And I heard the altar saying,
"Yes, Lord, God Almighty,
true and righteous are Your judgments."
8 And the fourth (angel) poured out his bowl upon the sun; and it was given to him to burn men with fire.
9 And men were burned with great heat and they blasphemed the name of the God having authority over these plagues and they did not repent to give Him the glory.
10 And the fifth (angel) poured out his bowl on the throne of the beast; and his kingdom became darkened, and they were gnawing their tongues out of pain.
11 And they blasphemed the God of heaven out of their pain and out of their sores but did not repent of their works.
12 And the sixth (angel) poured out his bowl upon the great river Euphrates; and the water of it was dried up, in order that the way might be prepared for the kings from the east.[2]
13 And I saw (coming) out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet three unclean spirits as frogs;
14 for they are spirits of demons doing (miraculous) signs, which are going out to the kings of the whole inhabited earth, to gather them together for the war of the great day of God, the Almighty.
15 Behold I come as a thief. Blessed is the one being watchful and keeping his garments in order that he may not walk naked and they see his shame.
16 And he[3] assembled them in the place in the Hebrew being called Harmagedon.
17 And the seventh (angel) poured his bowl upon the air; and a great voice came out of the sanctuary from the throne saying, "It has happened."
18 And there came lightnings and sounds and thunders, and a great earthquake occurred such as had not happened from when man came upon the earth, such a great earthquake as this.
19 And the great city was (broken) into three parts, and all the cities of nations fell. And the great Babylon was remembered before God to be given to her the cup of the wine of the anger of His wrath.
20 And every island fled, and the mountains were not found.

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[1]Or "deserve it" [2]Lit. "rising of the sun" [3]Gr. "he" but NIV & NASB use "they."

21 And great hail (each one weighing) as a talent,[1] coming down out of heaven upon men; and men blaspheme God for the plague of the hail, because the plague of it is exceedingly great.

Revelation Chapter Seventeen

1 And one out of the seven angels of the seven having the seven bowls came, and spoke with me saying, "Come, I will show you the judgment of the great harlot sitting on many waters,

2 "with whom the kings of the earth committed fornication, and the ones dwelling on the earth became drunk with the wine of her fornication."

3 And he carried me away by the Spirit into a wilderness. And I saw a woman sitting on a scarlet beast being filled (with) names of blasphemy, having seven heads and ten horns.

4 And the woman had been clothed about with purple and scarlet, and had been gilded with gold and valuable stones[2] and pearls, having a golden cup in her hand filled with abominations and the unclean (things) of her fornications.

5 And on her forehead (was) a name having been written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND THE ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunk with the blood of saints, and the blood of the martyrs of Jesus. And when I saw her I marvelled with great marvel.

7 And the angel said to me, "On account of what (reason) did you marvel? I will tell you the mystery of the woman and the beast carrying her having the seven heads and ten horns.

8 "The beast which you saw was and is not, and he is about to come up out of the abyss and to depart to destruction. And the ones dwelling upon the earth shall marvel, those whose name has not been written upon the book of life from the foundation of the world, seeing the beast that he was and is not and will come.

9 "Here is the mind having wisdom. The seven heads are seven mountains, where the woman sits upon them. They are also seven kings.

10 "Five have fallen, One is (now), the other has not yet come, and whenever he comes it is necessary for him to remain a little while.

11 "And the beast which was and is not, even he is an eighth (king), also of the seven, and he departs to destruction.

12 "And the ten horns which you saw are ten kings, who have not yet received a kingdom, but they received authority as kings for one hour with the beast.

13 "These have one mind, and they give to the beast their

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[1]A talent in Sept. weighed from 108 to 130 pounds.
[2]Lit. "stone" (sing.)

power and authority.
14 "These wiil make war with the Lamb, and the Lamb will conquer them because He is Lord of lords and King of kings, and with Him are the called and elect and faithful."
15 And he says to me, "The waters which you saw, where the harlot sits, are peoples and crowds and nations and tongues.
16 "And the ten horns which you saw and the beast, these will hate the harlot, and will make her desolate and naked, and they shall eat her flesh, and will burn her down with fire.
17 "For God gave to their hearts to accomplish His mind,[1] and to achieve one mind, and to give their kingdoms to beast, until the words of God shall be fulfilled.
18 "And the woman whom you saw is the great city having a kingdom over the kings of the earth."

Revelation Chapter Eighteen

1 After these (events) I saw another angel coming down out of heaven, having great authority and the earth was enlightened of his glory.
2 And he cried out with a strong voice saying,
"Fallen, Babylon the great has fallen,
and became a dwelling place of demons
and a prison of every unclean spirit
and a prison of every unclean and hated bird;
3 "Because of the wine of the anger[2] of her fornication
all the nations have drunk,
and the kings of the earth have committed fornication with her,
and the merchants of the earth became rich out of the power of her luxury."
4 And I heard another voice out of heaven saying,
"Come out, My people, out of her,
that you may not have partnership in her sins,
and that you may not receive her plagues;
5 "because her sins have been joined together up to heaven,
and God has remembered her iniquities.
6 "Give back to her as she has given back,
double back to her double according to her deeds;
in the cup which she mixed, mix back double;
7 "By what (measure) she glorified herself and lived in luxury,
to such extent give her torment and grief.
Because in her heart she says that
'I sit as a queen, and I am not a widow and will absolutely not see grief';
8 "On account of this in one day her plagues will come,
death and grief and famine,
and she shall be burned down with fire;

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[1]Or "purpose" [2]Or "passion"

because the Lord God judging her is strong.
9 "And the kings of the earth shall weep and wail over her,
the ones committing fornication and living luxuriously
with her, whenever they see the smoke of her burning,
10 "having stood from afar on account of the fear of her
torment, saying,
'Woe, woe, the great city,
Babylon, the strong city,
because in one hour your judgment came.'
11 "And the merchants of the earth weep and grieve over her
because no one any[1] longer buys their cargoes.[2]
12 "Cargoes[2] of gold and of silver and of valuable stones[3]
and of pearls and of linen and of purple and of silk and
of scarlet and every thyme wood and every ivory vessel of
valuable wood and of bronze and of iron and of marble,
13 "and cinnamon and spice[4] and incense and myrrh and
frankincense and wine and olive oil and fine flour and
wheat and cattle and sheep and of horses and of chariots
and bodies,[5] and souls of men.
14 "And the fruit of the lust of your soul
has departed from you,
and every sumptuous and splendid things
have passed away from you,
and they shall absolutely no longer find them.
15 "And these merchants, the ones having become rich from
her, will stand afar off on account of the fear of her
torment, weeping and grieving,
16 "saying,
'Woe, woe, the great city,
having been clothed in fine linen
and purple and scarlet,
and having been gilded with gold
and valuable stones[3] and pearls,[6]'
17 "because in one hour such great wealth as this has been
made desolate. And every shipmaster[7] and everyone sailing
any place and sailors and whoever works (about) the sea,
stood afar off,
18 "and they were crying out, seeing the smoke of her fire
saying, 'What is like the great city?'
19 "And they cast dust upon their heads and cried out
weeping and grieving, saying,
'Woe, woe the great city,
in which all those having boats in the sea
became rich out of her valuables,
because in one hour she has been made desolate.'
20 "Rejoice over her, O heaven,
and the saints and the apostles and the prophets,
because God has judged your judgment of her."

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[1]Lit. "no longer"; Greek uses double negative.
[2]Lit. "cargo"(sing.)
[3]Lit. "stone"(sing.)
[4]Gr. amomum; used as a perfume.
[5]Referring to slaves
[6]Lit. "pearl"(sing.)
[7]See Acts 27:11

21 And one strong angel took up a stone as a great millstone and cast (it) into the sea saying,
"Thus with violence shall be cast down
Babylon the great city,
and it shall absolutely no longer be found.
22 "And a sound[1] of harpists and of musicians
and of flutists and of trumpeteers
shall absolutely no longer be heard,
and every craftsman of every craft
shall absolutely no longer be found,
and the sound[1] of the mill
shall absolutely no longer be heard,
23 "and the light of a lamp,
shall absolutely no longer shine in you,
and the voice[2] of the bridegroom and the bride,
shall absolutely no longer be heard;
because your merchants were the great men of the earth,
because by your sorcery all the nations were deceived.
24 "And in her the blood of prophets and saints was found
and everyone having been slain upon the earth."

Revelation Chapter Nineteen

1 After these (events) I heard as a great voice of a large crowd in heaven saying,
"Hallelujah!
The salvation and the glory and the power (is) of our God,
2 "because true and righteous are His judgments;
because He judged the great harlot
who was corrupting the earth by her fornication,[3]
and He avenged the blood of His slaves
from her hand."
3 And they spoke a second time,
"Hallelujah!
And her smoke rose up forever and ever."
4 And the twenty-four elders and the four living creatures, fell down and worshipped God Who sits on the throne, saying,
"Amen, Hallelujah!"
5 And a voice[2] came from the throne saying,
"Praise our God,
all His slaves,
the ones fearing Him,
the small and the great."
6 And I heard as a voice[2] of a large crowd and as a sound[1] of many waters and as the sound[1] of strong thunders saying,
"Hallelujah,
because our Lord God Almigty reigns,

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[1]Or "voice" [2]Or "sound" [3]Or "sexual immorality"

Revelation 19:7 - 20

7 "Let us rejoice and let us be glad,
and let us give glory to Him,
because the marriage of the Lamb has come,
and His wife[1] has prepared herself;
8 "for it was given to her to be clothed about
with bright clean linen,
for the linen is the righteous deeds of the saints."
9 And he says to me, "Write! Blessed are the ones having been called to the marriage supper of the Lamb." And he says to me, "These are true words of God."
10 And I fell before his feet to worship him. And he says to me, "See (that) you (do) not; I am a fellow servant[2] with you and your brethren, the ones having a witness of Jesus; you worship God. For the witness of Jesus is the spirit of prophecy."
11 And I saw the heaven having been opened, and behold a white horse, and the One sitting upon it being called Faithful and True, and in righteousness He judges and makes war.
12 And His eyes were as flames of fire, and upon His head many crowns,[3] having a name having been written which no one knows except Himself,
13 and being clothed about with a garment having been dipped in blood, and His name has been called the Word of God.
14 And the armies in heaven were follwing Him upon the white horse, having been clothed in clean white linen.
15 And out of His mouth comes out a sharp sword, in order that with it He might smite the nations, and He Himself will rule[4] with an iron rod; and He Himself treads the winepress of the wine of the anger of the wrath of God Almighty.
16 And He has upon the garment and upon His thigh a name having been written, "King of kings and Lord of lords."
17 And I saw one angel standing in the sun, and he cried out with a loud voice saying to all the birds flying in the midst of the heaven, "Come, be assembled for the supper of the great God,
18 "in order that you may eat the flesh of kings and the flesh of commanders[5] and the flesh of strong men and the flesh of horses and of those sitting upon them and the flesh both of every freeman and of every slave and of the small and great."
19 And I saw the beast and the kings of the earth and their armies being gathered together to make war with the One sitting upon the horse and with His army.
20 And the beast was captured and with him the false prophet who accomplished the signs before him by which he deceived the ones receiving the mark of the beast and the

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[1]"Bride" as in 18:23 [2]Lit. "slave" [3]Gr. diadems
[4]Lit. "shepherd" [5]Gr. chiliarchs; see note 4, pg.229

ones worshipping his image; these two were thrown living into the lake of fire burning with brimstone.
21 And the remaining ones were killed by the sword coming out of the mouth of the One sitting upon the horse, and all the birds were filled with their flesh.

Revelation Chapter Twenty

1 And I saw an angel coming down out of heaven having the key of the abyss and a great chain upon his hand.
2 And he laid hold of the dragon, the old serpent, who is the Devil even Satan, and bound him for a thousand years,
3 And he cast him into the abyss, and shut and sealed (it) over him so that he might not deceive the nations any longer until the thousand years was completed; after these (years) it is necessary for him to be loosed for a little time.
4 And I saw thrones, and they sat upon them, and judgment was given to them, and (I saw) souls of the ones having been beheaded on account of the witness of Jesus and on account of the word of God, and the ones who had not worshipped the beast nor his image, and did not receive the mark upon their forehead and upon their hand; and they came alive and reigned with Christ a thousand years.
5 The remaining ones of the dead did not come alive until the thousand years was completed. This is the first resurrection.
6 Blessed and holy is the one having a part in the first resurrection; upon these the second death does not have authority, but they shall be priests of Christ, and reign with Him a thousand years.
7 And whenever the thousand years are completed, Satan will be loosed out of his prison,
8 and he will go forth to deceive the nations in the four corners of the earth, Gog and Magog, and to gather them together to the war, whose number was as the sand of the sea.
9 And they went up over the breadth of the land and encircled the camp of the saints and the beloved city, and fire came down out of heaven and consumed them.
10 And the devil having deceived them was cast into the lake of fire and brimstone, where also the beast and the false prophet (were), and they will be tormented day and night forever and ever.
11 And I saw a great white throne and the One sitting upon it, from whose face the earth and the heaven fled, and no place was found for them.
12 And I saw the dead, the great and the small, standing before the throne, and books were opened; another book was opened, which is (the book) of life; and the dead were judged out of that having been written in the books according to their works.
13 And the sea gave up the dead in it, and death and Hades gave up the dead in them, and they were each judged

according to their works.
14 And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.
15 And if anyone was not found having been written in the book of life, he was cast into the lake of fire.

Revelation Chapter Twenty-One

1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no longer.
2 And the holy city, new Jerusalem, I saw coming down out of heaven from God, having been prepared as a bride having been adorned for her husband.
3 And I heard a great voice out of the throne saying, "Behold the tabernacle of God is with men, and He shall dwell[1] with them, and they shall be His people, and God Himself shall be with them.
4 "And He shall wipe away every tear of their eyes, and death shall be no longer; neither grief nor crying nor pain shall be any longer; because the first things are passed away."
5 And the One sitting on the throne said, "Behold I make all things new." And He says, "Write, that these words are faithful and true."
6 And He said to me, "It has happened.[2] I am the Alpha and the Omega, the beginning and the end. I shall give to the one thirsting of the spring of the water of life (as) a free gift.
7 "The one conquering shall inherit these things, and I shall be to him God and he shall be to Me a son.
8 "But to the cowardly and unbelieving and the ones having become polluted and the murderers and fornicators and sorcerers[3] and idolaters and all liars (shall have) their part in the lake burning with fire and brimstone, which is the second death."
9 And one of the seven angels having the seven bowls being full of the seven last plagues came and was speaking with me saying, "Come, I will show you the bride, the wife of the Lamb."
10 And he carried me away in the spirit upon a great and mountain, and showed to me the holy city Jerusalem coming down out of heaven from God,
11 having the glory of God; the illumination of her[3] (was) as a valuable stone, as a jasper stone being crystal clear;
12 having a wall great and high, having twelve gates, and at the gates twelve angels and names having been written upon (them) which are the twelve sons of Israel;
13 from the east three gates, and from the north three gates, and from the south three gates, and from the west three gates;

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[1]Lit. "tabernacle" as a verb. [2]Lit. a pl. verb; cf. 16:17
[3]Can refer to drug abuse [4]City is a fem. noun.

14 and the wall of the city having twelve foundation stones, and upon them twelve names of the twelve apostles of the Lamb.
15 And the one speaking with me had a measure, a golden reed, in order that he might measure the city, and the gates of her and the wall of her.
16 And the city lies foursquare and the length of her is as much as the breadth. And he measured the city with the reed up to twelve thousand furlongs[1]; the length and the breadth and the height of her are the same.
17 And he measured her wall, forty-four cubits,[2] (by) the measure of man which is (the measure) of an angel.
18 And the building of her wall was jasper, and the city pure gold like as pure[3] glass.
19 The foundations of the wall of the city had been adorned with every valuable stone; the first foundation (stone) was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, hyacinth; the twelfth, amethyst.
21 And the twelve gates were twelve pearls, on each one of the gates was one pearl. And the street of the city was pure gold as transparent glass.
22 And I did not see the sanctuary of her, for the Lord God Almighty is the sanctuary of her, and the Lamb.
23 And the city does not have need of the sun neither the moon, in order that they might shine on her, for the glory of God illuminated her, and her light is the Lamb.
24 And the nations shall walk by her light; and the kings of the earth bring their glory to her.
25 And her gates shall absolutely never be closed by day, for there is no night there.
26 And they will bring the glory and the honor of nations to her.
27 And there shall absolutely not come into her anything that is unclean, (anyone) practising abominations and lies, only those having been written in the book of life of the Lamb.

Revelation Chapter Twenty-Two

1 And he showed me a river of water of life, bright and as crystal, coming out of the throne of God and the Lamb.
2 In the midst of her street and on this side of the river and the other was a tree of life producing twelve fruits, month by month each was giving back its fruit, and the leaves of the tree (was) for the healing of the nations.
3 And there shall no longer be any curse. And the throne of God and of the Lamb shall be in her, and His servants[4]

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[1]Lit. "stadia"; stadion was 609 ft.; here ca. 1500 miles.
[2]A foot and a half; here ca. 200 feet. [3]Or "clean"
[4]Lit. "slaves"

serve Him.
4 And they shall see His face and His name upon their foreheads.
5 And there shall no longer be night, and they have no need of light of a lamp and light of the sun, because the Lord God shall give light upon them, and they shall reign forever and ever.
6 And he said to me, "These words are faithful and true, and the Lord, the God of the spirits of the prophets, has sent His angel to show His servants[1] what it is necessary to happen soon.
7 "And behold I come quickly. Blessed is the one keeping the words of the prophecy of this book."
8 And I John am the one hearing and seeing these things. And when I heard and saw, I fell to worship before the feet of the angel showing these things to me.
9 And he says to me, "See (that) you (do) not; I am a fellow servant[1] with you and your brothers the prophets and the ones keeping the words of this book; you worship God."
10 And He[2] says to me, "Do not seal the words of the prophecy of this book, for the time is near.
11 "Let the one doing unrighteousness, do unrighteousness still, and let the one who is filthy, be filthy still, and let the one who is righteous, do righteousness still, and let the holy, be holy still.
12 "Behold, I come quickly, and My reward is with Me to repay to each as is his work.
13 "I am the Alpha and the Omega, the first and the last, the beginning and the end.
14 "Blessed are those washing their robes, in order that their authority shall be over the tree of life, and they may enter the gates into the city.
15 "Outside are the dogs, the sorcerers and the fornicators and the murderers and the idolaters and all loving and making a lie.
16 "I Jesus sent My angel to witness to you these things for the churches. I am the root and family of David, the bright Morning Star."
17 And the Spirit and the bride say, "Come!" And let the one hearing say, "Come!" And let the one thirsting come. Let the one desiring take of the water of life (as) a free gift."
18 I witness to everyone hearing the words of the prophecy of this book; if anyone adds upon them, God will add upon him the plagues having been written in this book;
19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and of the holy city, that having been written in this book.

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[1]Lit. "slaves" [2]Evidently refers to voice in Rev. 10:4

Revelation 22:20, 21

20 The One witnessing says these things. "Yes, I come quickly." Amen, come, Lord Jesus.
21 The grace of the Lord Jesus be with everyone.